

K Beech

A VIEW OF
ENGLANDS
Present Distempers.

Occasioned by the late Revolution of Government in this Nation.

Henry WHEREIN Bradshawe
(Amongst others) these following
particulars are asserted: (*Viz.*)

That the present powers are to be obeyed.

That Parliaments are the Powers of God.

*That the generality of Gods Enemies are the
Parliaments Enemies; Et contra.*

TOGETHER,

With some Motives, Grounds, and
Instructions to the Souldiery; *how*, and
wherefore, they ought to subdue by Arms
the Enemies of the Parliament in *Eng-
land, &c.*

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To the Reader.

Good READER,

T*hat I seeke no other Patron but thy ordinary favour, & give thee no greater title then Reader, it is because no Name or Title is comparable to thy ingenuity, if thou do but make up the Title with this Epithite, and prove an ingenuous Reader. What ever thou art, deale not roughly with the lad, because hee was conceived in affliction and brought forth in a time of sorrow, and hath no will to distast thee, if thou be not either tygrous Irish, or degenerate English, a barbarous Redshanke, or cruell Barbarian. This I dare say, if thou bee but*

The Epistle

a favourer of true Religion, and a friend of Englands, thou canst not finde a word to offend thee, if thou shouldst be of the number of those that fish for Carps.

Reader, I looke on thee as an honest hearted English man, and as one that wouldst loathe to see thy dear country England made a place for wild beasts, wild rish, or Pagan Red-shankes; as upon one whose soul would have either to bee tributary or in vassalage to such rude and barbarous Masters, when thou hast the choyse to be the Subject of a Free State.

Reader, the Author suspects Demetrius and Diotrephes and Hymeneus too of much unkindnes and enmity to this Essay. You know, Sir, by this craft wee get our gaine; (saith Demetrius) how many get great advantages by fishing in these distur.

To the Reader.

disturbed waters, and in kindnesse to us, carry away most of our goods to their owne houses (instead of the common fields) from the common burnings!

Nay I have knowne some people inhabiting neere the shore of the Angry Irish Seas who in times of greatest storme and shipwrack, when they had stript the dead bodies of Seamen, and passengers cast on shoare, and had taken what the merciles Seas had left, They have called it Gods great blessing to them, and from thence came that proverb, It is an ill wind that blowes no man good.

Diotrephes too, he is haughty and proud, and affects the preheminence, but loves not the Brethren, and Hymeneus flies off from his first principles and blasphemes, who is therefore excommunicated by Paul, & at
he

The Epistle

He may learn better things: and tis
man what hee lately affirmed, that hee
now denies, and it will bee hard to
finde him fixt or centred any where.
This man, like an unsetled wind,
either runs before or keepees company
with the Sunne, and makes the
Hay and stubble of his faction while
the Sun shines so hot; and it is very
dangerous lest such fiery spirits (who
want humility and the fear of God to
guidethem) should blow up and burn
to ashes a rich and plentiful Island,
the Gallant ship (a ship of the first
rate in Europe) the Common-Wealth
of England cumbred now as well
with tounge and powder to preserve
her from Water and Pyrats, as
fraught with Riches for the Mer-
chants and Islanders. And you that
are Masters, quench these coles of In-
nipet, and provide that all be safe un-
der

To the Reader.

der deck, or wee may come short of the harbour of Salem.

For these men, my wishes shall bee other then his of Athens was for himselfe (it was Damedes) he prayed hee might have good trading; and what was his trade thinke you? why he was a Coffin maker; for which the wise State there banished him the City, as knowing that his owne and the Common-weale of that people were not consistent.

The very God of Love and Peace give us Peace alwayes and by all good meanes. And let the feare of that eye that seeth in secret, keepe us from all deeds of darknesse, all secret underminings, all Darke Lanthornes, and murder-plottings.

Reader, This is my Ben-oni, the son of my sorrow, it wil be some ease to me, if it prove thy joy, and inherit the blessing

The Epistle

bleffing of Benjamin: *I have charged him (not upon mine but Gods bleffing) to shun the wild children of rape & the stubborn sons of Cruelty. For if he should not, but joyne with the daughters of Heth, what good should my life do me. I shall say no more, lest I weary thee by saying too much;*

Thine in Love

William Beech.

Imprimatur, June 4.

1649.

Ioseph Caryl.

Errata.

p. 2. 21. read genuine.



p. 34. l. 12. read Moab.

p. 43. l. 1. read Tantum quantum.



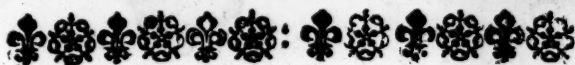
A Post-script to the Reader.

F R I E N D.

 Hen thou canst not see the Sunne for clouds, thou lookest for the hand of the Dyall to tell thee what a clock it is; if thou be cumbred with occasions, and canst not tarry untill it cleer up; I have lent thee this  or digit, being but a finger of the hand in this Orthologue, to tell thee justly how the day goes, especially the afternoon, for the Morn or Rising of my discourse, is doctrin all, the latter part is distributive,

butive, and will afford a Table
or Index large enough for the
greatest size of most mens pati-
ence in this sowe age. Reader,
there are some litterall faults,
and smaller escapes both in
words and figures: And though
the Printer did something mi-
stake, yet do not thou; And
my dear *Benoni*, if any throw
dirt upon thee for thy fathers
sake, be not afraid, it will not
stay, it cannot stain, It shall not
hurt thee if thou have the wit
to tell him thy father will meet
him any where but in a dark
Cell, or upon an Irish Bog.

The



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A



A Horrid Design in the Tabernacles of *Edom*; being the Headquarters of an United Enemy of Ten Nations;

Discovered to the Nation of *England*, and City of *London*; and seriously commended to them as an Advertisement unto Love, and brotherly Agreement among themselves.

Pfalm. 83. 8. 9. Assur also is joyned with them, they have holpen the children of Lot.

Do unto them, as unto the Midianites.



would not tyre you by large introduction or prologue; it is my desire to lead you by the hand into the *parlour*, rather then to stand complementing at the door.

If I might therefore obtain but so much love of the Reader, as to be read, and read

over without *prejudice*, (in an age so impatient of both, and indeed so scandalous for writing and scribbling fancies) I would promise to bound my self within these ensuing limits, and I am perswaded I shall no wayes discontent those that be godly, peaceable, and truly wise, because the Truth I have here brought them, is of that precious tendency to prevent the same.

First I shall point out unto you some *leading observations*, which arising in the very *East* of the *Psalms*, may serve as well for the understanding of the text to assure us of the truth thereof, as the *star* in the *East* was of use to guide the wise men to finde out *Christ*.

Secondly, my endeavours shall be to deal faithfully with you, in cleering the text, and rendring such usefull observations from thence, as you shall say is genuitie and naturall and free from the least violence offered to the true meaning of the place; and to be contrary, as I am able to oppose my self, to all the glozings, strainings, and corruptings of sacred truths in this unhallowed age.

And herein also I shall humbly challenge

lence and use this *just freedom*.

1 *Mine own method*, which hath its use also to help the decayes of Memorie.

2 *To be concise and short*, and yet as abounding as I am able in fulnesse of matter, and largenesse of affection in so small a bulk of words.

3. *To be perspicuous and plaine*, and plain dealing too, yet modest, and sober, and as much avoyding bitternesse and strife, in an age so unhappily degenerate into strife.

4. *Not to Meddle with parties*, lest I prove rather a *Pharez* then a *Barnabas*, rather a breach-maker, then a repairer of our breaches, and so grieve those that be godly by widening, not curing their lamented sores.

From these I shall not crave any liberty to erre, though I should passe through *fire and water* that might either *affright* or *discourage* mee: The warrant which the text gives me being rather to unite *Gods Israel* against such as are Enemies unto *Israels God*.

My first work then, according to promise, is, to shew you some necessary considerations that are couched in the words of the text, but expressly set down in the

foregoing verses, and these must be premised and seriously thought upon, before any comfortable progresse can be made in this *propheticall imprecation* against the enemies of *Gods Church*, for their treacherous Combinations, and bloody conspiracies against his people.

For here we may see, as in a glasse, much of the confused and besmeared face of our times; and in this *Mappe of Israels troubles*, you need go no further to view *Englands* present feares and distempers, and again in *Israels hope* we may gather *Englands* comfortable assurance,

That God will do unto their enemies also, as he did unto the *Midianites*.

1 For first, are not here preparations? and these mighty ones.

2 And are not here designes too? and these, be not they harsh and cruell?

Here is Malignity steeped in blood and dyed in Grain, like that in Ireland.

3 And is the punishment here easie, or avoydable, or is the Gibbet too neer the ground for these tall and lofty offenders? No, no, It is a destruction fifty cubits high, parallell to that of *Hamans* for his bloody

bloody purposes against the (then beloved) *Jews*, and like that of the *Midianites* here, a compleat and rare destruction; a *well composed* destruction, (as it were) in print, and licenced by one of judgement: The *Church* desires no more in point of revenge, on *Gods* and their implacable enemies, then this, that he would but eye this *pattern* in his proceedings against them, and do no worse unto them then he did unto the *Midianites*.

You will receive but little warmth from this scripture untill the sun be risen, and we look out for those *observations* spoken of, arising in the *East* of this psalm, which are here either expressly set down, or necessarily implied, and I may the more boldly take notice of them, as I passe on, because my text includes them also in the *Relatives*, *them*, and *them*, and 2. in the *pattern*, The *Midianites*, and 3. the *petition* or rather the *repetition* of his first suit *doe unto them*, &c. (*viz.*) punish them severely. And 4. in the *Motive*, *Assur* also is joyned with *them*.

The first observation is this,

That God doth sometimes appear unto his people as one that is both deafe

(6)

and dumb, and as one that is regardlesse of their persons and prayers, even then when they are most of all beset with fears, and have great need of help.

2. Observation.

2 That in this their beseiged Condition, it is below the brave spirits of Gods children to be affrighted out of their grounded hopes into a consternation, or an amazed dejection of minde, but rather their Heroick resolutions are exceedingly heightened as in indignation and magnitude of minde against the proud enemy, so are they lifted up in faith and greater affiance in God.

3. Observation.

That it is one main prop, that supports the courage of Gods people in shaking times, when they consider that their enemies be Gods enemies too, when they can interest him in their quarrell at home or abroad, as here, Lo thine enemies O Lord, and they that hate thee.

And

And then comes in this fourth *Doctrinall observation*, very patly from the expresse words of the text.

4. *Obs.* That these enemies be they never so numerous to devour us, so cunning to divide us, so cruell to murder us, so proud to vaunt over us, yet they shall be exactly punished, according to the pattern of Midian, as soon as Gods period and theirs meet together, and are accomplished, as theirs also was.

And first of the first.

God seems to leave his people to themselves, (though truly and really he doth not) in times of greatest danger and commotion, and to have but little care of them.

This is evident from the first verse. The Church complains, and wonders how he could be still while the *enemie* was so busie; how he could be silent, while the *Adversaries* roare and make a tumult; how he could finde in his heart to hold his peace and lie down, while these vaunt themselves so proudly, and lift up the head.

Many such complaints are made by the Church in the book of the *Psalms*, and

elsewhere abundantly, *Quousque Domine?*
How long Lord? And, *will the Lord ab-*
sent himself for ever? up Lord, *why sleep-*
est thou?

Gods ends are excellent, and wise,
and deep, and unfathomable.

1 And some of them belong to his
secret purpose,

2 Others to his *revealed will,* and these
are.

1. That which is *nearest to him,* his own
Glory.

2. That which is *dearest to him,* his
peoples good.

1. It was for the *chief Rent* of his own
Glory, that he hath *farmed out* the world
to man for *Terms of life*; And when he
strains upon all again for our *unthankful-*
nesse, hath not he the great good of his
own honour, out of the *evil of our disho-*
nour and shame, by shaming us out of our
ingratitude?

2. And whats their losse but gaine?
are they not winnowed, sifted, tried, tur-
ned upside down? inside out? and what a
number prove chaffe and rottenesse up-
on tryall, and will pay *no Rent*, because
they think, the *incomes* of their prayers be

so little? Of all *Gideons* host, you shall finde but 300. men that upon tryall, would bend the knee to lap up the water of such cold discouragements: Gods people bend most, when he seems most stiffe and inexorable.

2. For their advantage too in respect of the Enemy; They lift up the head saith the Church here, but it is a fallall lifting of it up;

Tolluntur in altum,

Vt lapsu graviores ruant;

Like *Hamans* advancement: and they grow confident, like *Sisera's* wife Ladies, Have they not gotten? have they not divided the spoil? presuming upon *Sisera's* great Host, and iron Chariots; and are there not many such wise Ladies in *England*? but it made way for their more dolefull ruine, and the Churches triumphant song: see how heartily she rejoiceth at the conceit, and jeers them bitterly, that the valiant and renowned *Sisera* should be so cowed by a woman At her feet he bowed, he fell, he lay down, at her feet he bowed, he fell, where he bowed, there he fell down dead *Iudg. 5. 27.*

And for use hereof, an *Antidote and a Cordiall*

Cordiall is the best we can put it to. 1. an *Antidote* to expell discontentes, and mutinous thoughts arising in the best Constitution of Churches. And secondly a *cordiall* to quicken their drooping spirits; it should skrew up their thoughts, and resolutions to this note, *Heb. 10.37. Adhuc tantillum, tantillum inquam, et qui venturus est, veniet neque tardabit.* Yet a little while, and he that shall come, will come, and will not tarry.

Oh how many mutinies would a due and seasonable Consideration of this truth quiet in the mindes of Gods dearest *Israel!*

Let me talk with thee (saith *Jeremy*) *wherefore doth the way of the wicked prosper? and why are they blessed that deal treacherously? Thou hast planted them, they have taken root, they grow up and bring forth fruit. See how Habakuk fretts and chafes! how long shall I cry unto thee, and thou hearest not? even cry out of violence, and thou savest not? why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me, and there are that raise up strife and contention; the wicked doth encompassse the Righteous, &c.*

Another

Another sticks not to pronounce them happy that can work most wickednesse, and can tempt God most, because they are exalted, delivered &c. Others in the third of *Malachi* are ready to take up Arms against the Generall for this very thing; *It is in vain say they, to serve God, and what profit is it that we have been under his command? Malignants thrive best, and they that have shed our blood are in highest favour, and they that have robbed us before by violence, doe now spoil and murder us by craft; and what they could not do in the field by armes, they effect at home by subtilty.*

It is confest these be strong and violent distempers, and wounding considerations, but yet a hearty draught of this preparative potion would abundantly settle their spirits, and quiet them of much pelting and vexation at this kinde at carriage in God.

The next leading Consideration is this.

Confid. 2. *That it is a thing unworthy the Heroick spirits of Gods people to startle at this manner of Gods dealing with them, but rather it should kindle in them much animosity of spirit, putting all the powers*

powers of the mind into Battalia of Indignation against the blood-thirsty Enemy: and settle them in a better posture of faith and affiance in God.

As here,

The *Enemies* roar, as if they meant to eat them up at a morsell; and they are as loud as the Enemy. They threaten; these flinch not; They vow to root out the name and nation of *Israel*; these doe as it were bid them doe their worst, and remember their brother *Midian*; they scorn to give them an inch of the field, but like Gallant experienced souldiers, take the winde and upper ground of them. They go up to mount *Zion* by prayer, and from thence take faster hold on *God*, while these remain in the valley of base and lewd affections, and self confidence; and as their brother *Midian* did in the valley at the foot of *Carmel* by the river *Kishon* which swept them away in dead carcases, so do these presuming upon their numerous confederates, and forraine Alliances, untill it be done unto them,

As unto the Midianites.

Vse. 1. Go out for shame then, ye *Enemies of Religion*: and hang down your heads

heads ye *haters of godlinesse*. Is it *Religion* that makes men cowards? and is it the *spirit of godlinesse* that puls down the spirit of Magnanimity? Is it possible that the spirit of God should be against it self? blush at this your *blasphemy*; that spirit which is the *spirit of holinesse*, is the *spirit of zeal and Christian courage* also, No, no, Gods holy souldiers learn better things of their Generall, *the Lord of hosts*; and their Martiall Law in the *Army of Saints*, as it hath singular rewards for those that are valiant for the truth, so it doth little lesse then *hang them up in Gibbets* that do betray the goodnes of their cause by *Apostacie*, or do bring but a staine thereupon by their *Cowardise*.

You shall read. *1 Kings 20.4.* What a most indelible reproach it was to faint-hearted *Ahab*, and how carefull the *scripture* is to record and file up such a notorious peice of *Cowardise*, for the good of posterity to avoid the like, There you finde that when *Benhadad king of Aram*, sent messengers to him at the siege of *Samarina* with this message, *Thy silver and thy gold is mine, also thy women and thy faire children are mine*: very poorly
and

and basely he yeelds at the first summons,
*My Lord the King, according to thy saying,
 I am thine and all that I have.*

But here doe but see the *Heroick minds* of Gods Souldiers; he seemes in the one side to neglect them, sends them in no supply, no provision at all; the Enemy in the mean time, muster up their Forces, suspend their own differences; and upon uniting their severall Regiments or Brigades, they draw in *Assur* also to their assistance, being the *tenth in number* that are upon their march against *Israel*.

The Church by her scouts, or prospective, discovers first the Enemies Generall, *Duke Edom*, and under him the *Edomites*; the Posterity of *Esau*, that sold their birth-right, (a most glorious liberty) for a messe of Pottage, to the eternall Ignomy of him and his degenerate Posterity, here called the *Tabernacles of Edom*, or the *Edomites Tents*.

The next upon the march, is *Lieutenant Generall Ismael*, and under him the *Ismaelites*, a persecuting race that came by the By, that descended from *Abraham* by *Hagar* the bond-woman; (the proper mother of all that are weary of their Liberties,

berties, and desire to be in bondage still) she was banished out of *Abrahams* Family, for persecuting *Sarah* the Free-woman: And so was her Son the *Lientenant Generall* here, who therefore in revenge and desperate Enmity against all the children of the Free-woman, is in *Commission of Array* against them, to bring them to Bondage; and now upon the march.

The next in order is *Major Generall Moab*; he it is that leads on the Brigade of the *Moabites*, and these were the Incestuous brood of *Lot*, begotten on his own daughter, in their Father *Moab*, Father of the *Moabites*.

But I will spend no more time in emblazoning their Armes, nor yet to tell you what the other Colonels & Commanders were, nor yet of the affinity and nearness of *Israels* relation to these Nations; it is enough to know that they were *Israels* enemies, and to enquire out their design.

And what was it? They will cut off the *Name and Nation of Israel*, and commit their memory to oblivion, they'll do I know not what.

But

But what say they? doe they fly back; or doe they yeeld and give up all with *Ahab*? No, no; it shall not goe there; well may their words, and Names and Nations affright children, but it shall not daunt them; the Enemy may set them up for *scarre Crows* to fright away the birds, but it shall never drive them out of the field.

And it works these two notable effects upon all those in whom there is any thing of God to direct them, against such preparations, and such a people;

First, *Greater dependance on him*; They entitle God in all they have, and in their quarrell too; *Loe thine enemies, and they that hate thee!* As if hee had said; Lord, we are ready every moment to be dashed in pieces; and while thou sleepest, we are in a storme, and every moment in danger of the losse of ship and goods, and our lives too: But art not thou our *Pilote*, and *Master*, and *Captaine*? And hast not thou a *Great venture* in the Churches Bottom? If thou carest not that we perish, yet have respect to thine own name, honour, and reputation; these must suffer
ship-

shipwrack as well as thy people; unlesse thou awake and shew thy power and skill to steer this vessell, this ark, to some safe harbor and landing place, and so work out our salvation; and then leaves all to his guidance and ordering.

And secondly, it doth much *advanee their magnitude of minde*, in a holy indignation against such a base degenerate Enemy.

This is { 1 From the man- } of their
 observa- } ner } impreca-
 ble : { 2 From the matter } tion.

1. *From the manner of it*, they call upon God with much importunity, that hee would presently fall aboard the Enemy, or sink them, before they make his people sink; calls upon him in a preposterous order to doe execution upon them before any induction of the crimes and causes: but these she takes as granted, and proceeds to a zealous imprecation: *Keep not silence, hold not thy peace, be not still.*

2. *For the matter*, the Church objects:

1 Their pride, *they lift up the head.*

C

2 Their

2 Their hatred, *they hate thee.*

3 Their cruelty, *let us cut them off,*
&c.

4. Their cunning, *They have taken*
craffy counsell.

5. Their multitude, *The Edomites, Is-*
maelites, &c.

And in testimony of the highth of her zeal against their treachery and basenesse, she spreads these complaints before the Lords, beseeching him to bring downe their pride, to recoile their hatred, to smother their cruelty, to Countermine their cunning, and to scatter their multitudes, that they may be *ventorum ludibrium*, at Sea; and *Ecclesia triumphans* a shoar: and the Churches merry song, as the *Cananites* were to *Deborah* and *Barack*; *at her feet, hee bowed, hee fell, and lay downe, &c.*

Use 2. The second and best Use we can put this truth unto, is, That we be exhorted to the *practise of the duty our selves*. Was it laudable for *Gods people* then? and is it not as commendable for us in such an age as this, to be of such magnitude of spirit? were these valiant? and shall wee bee cowards

cowards? did they trust *God* with events, and shall wee suspect him, doubt him? could they frame such a charge against their enemies? and have we nothing to say of ours? or are ours lesse hurtfull and dangerous then theirs were?

Come, come, take heart, ye beloved of the *Lord* of this *divided Nation*; never had a people more matter of complaint, to frame a bill against a bloody combination, then *England* hath at this joincture of time against theirs, and yet never had a people more cause to trust *God* for the future, then *England* hath at present.

You may draw up a charge against them according to the experience you have had of their pride, insolency and bloodiness.

Lord, how oft hast thou broken in pieces, and rent all to shivers the united Forces of the Malignant Enemy of this Nation? and yet behold they unite againe; how oft hast thou befoold their cunning? yet they will still have a Iuncto; how many of them hast thou satiated with their own rage, and glutted with their

own goare? and yet still they thirst for more blood. How shamefully hath their own despite, hatred, murther, plunderings, (and yet it is but the scatterings of them) recoiled upon their own estates, names, families, confederates? and yet still *they prepare their arrow to shoot at those that are perfect in the land*: How like a fierce man of Warre, hast thou broken in upon their pride, presumption, nobility, and hast thrown them upon the very dunghill of shame and dishonour, as things of no value, and uselesse? and yet their spirits be not broken.

Lord, make our Edomites like their Edomites, our Princes like their Princes, Oreb and Zeb: These forces that will warre against *England*, like those Armies that did war against *Israel*; and either fill their faces with shame, that they may seek thy name, or else

Doe unto them as unto the Midianites.

And thus the extreame barbarism, odium, and filthy nastines of those Nations, that doe or shall at any time appear against

gainst *England*, will serve to prop, and mainly to hold up the Churches confidence in the *Lord of Hosts*, unto whom all the recited abominations against his *Israel* are most hatefull:

Which clearly leads me to the third
Observation,

3. Obs. *That it is no small pin or prop in supporting the faith of Gods people in shaking times, to consider that their enemies be Gods enemies too.*

See in this Psalm, how the faith of Gods people leans upon this very
Consideration.

Why *Lord* ! Thou that madest the eye, dost not thou see ? thou that madest the eares, dost not thou hear ? thou that givest man understanding, dost not thou consider ? Why, they be *thy enemies*, as well as ours ; they *hate thee* as well as us : If they *once root out our nation*, they'l soon destroy *thy name* ; so that thy worship, and thy people will be cut off and destroyed together ; and if we lose much by their cruelty, thou art like to lose more in thy honour, and thy name amongst an

ignorant and barbarous people. Alas Lord! their enmity will pay thee home, though we have but little to lose; and all we have is but poore stuffe, in comparison of the rich precious pillage they will have of thee.

See, I say, how they rest themselves upon this leaning stock.

I will give you but one pregnant place for many, to prove the Churches practise of this duty, *Psal. 2. 2. The Kings of the Earth stand up, and the Rulers take counsell together against the Lord and against his Christ.* That which shee leanes upon, is this, that they rose up against the Lord first, and against *his annointed* next; And upon this consideration she sings this Requiem to her selfe,

Hee that dwelleth in Heavenshall laugh them to scorne, the Lord shall have them in derision.

So it is then, you see that the consideration of the despitefulnesse and enmity of wicked men against God himselfe is a maine leaning stocke, or prop, to support the faith of Gods people in shaking times.

Vse 1. The life of Doctrine is in application ; And the particular knowledge of this truth would bee of excellent use to *cure our faith of much perplexity and doubting*, how it is possible wee should extricate our selves from dangers, when wee are so closely and powerfully besieged and begirt about with whole Armies and inundations of feares, and treacheries, within and without us. Truly some thoughts of this consideration would hold us up, as it were by the hand, even in our very sinkings.

Wherefore didst thou doubt O thou of little faith? said Christ, to his beloved *Peter* ; hee would not have had him to have doubted, no not then when hee was sinking.

But you will say perhaps as *Peter* might have pleaded for his doubting (and it appeares he did by his sinking) why *Lord*, The waters be deepe, and the waves roare, and *rage horribly* ; how can a man bee blamed then, being in the very jawes of such a danger ? so haply wee may (nay we do too often) object to the weakning of our faith, such despondencies.

O ! the Enemy is deepe in Councell, and Legions for number, and burning for rage, and well appointed for cruelty, and a very Lucifer in pride and presumption upon all these.

But let us thinke, what are their Councells to Gods decrees? and their multitudes to his? and their rage to his *Tōphet*?

What is the daring haughtines of a *ridiculous Pigmee* to the loftinesse of an *infinite God*, that rides upon the wings of the wind, and sits betweene the *Cherubines*? and what is the *Childs Pot-gun* of mans hatred to the roaring *Cannon* of Gods indignation? How wheellesse and heavy are the *Chariots* of *Pharaohs bloudy purposes*, to the devouring *Red-Sea* of Gods mighty power?

Let this support thee; *the Lord of Hosts is with thee, the God of Iacob is thy refuge*; And all that strength of his by Sea and Land, and *the Starres too in their order*, are engaged with thee in the quarrell, if thou be an *Israel* its indeed, and a member of Gods Church?

All the great noyse of preparations, and
for-

ferraigne aids, if ever brought to passe, will end in the *honorable overthrow* of the *Pigmees*, A generation of people, that (as the story tells us) would needs be warring with the wind untill they were overwhelmed with the sand. Why then would they War with the wind?

Vse 2. Wee have matter very usefull to contemplate upon in such stirring and tumultuous times as these be, and from whence our Meditations may take their flight into *England, Scotland, Ireland*, or any other places where *England* hath any enemies; to bring us tydings whether the generality and *Rendezvous* of Gods enemies be with them or with us, here lies the great question, and here will be the dispute, whether or no do they joyne themselves to such of any of these Nations that have opposed themselves against us, or doe they side with us against them?

Believe it; this is a most materiall use, in such a time, and amongst such a people, so mixed for judgement and opinion about this matter, and therefore

I could not omit it , though I bee the shorter.

England ! thou art to be examined up. on these Quæres.

1 Quære.

What say the most lewd of all people in the Land ?

1 Answer.

Downe with the Parliament.

2 Quære.

How goes the Vote in all darke tipling houses ?

2 Answer.

Out with the Parliament.

3 Quære.

What say the lightest of all strumpets, who make a trade of prostituting their bodies to uncleannesse ?

3 Answer.

They trade for the Devill, and hate the Parliament.

4 Quære.

How stand Thieves and Murderers in their

(27)

their affections to the proceedings of these times.

4 Answer.

O they feare the justice of the Parliament.

5 Quare.

What say Atheists, Papists, and the generality of scandalous men of every degree and order?

5 Answer.

O they hate the name of a reforming Parliament.

Ireland, thou art to be examined upon these Interrogatories.

1 Inter.

A Parliament, or no Parliament in England?

An army, or no army sent over for Ireland?

1 Dep.

No Parliament but the Pope.
No Army but the Spanish Inquisition.
And no forces but those under Roe
O Neal, or Ormond.

2 Inter.

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2 Inter.

Who were the greatest Murderers of all ages, and the brazen Bull of all generations for torments?

2 Dep. .

O Ireland ! O wild Irish !

3 Inter.

Who rescued them from justice ?

Dep.

O Irish English! and, English Irish ?

4 Inter.

Who took their parts, and stood at God-fathers when they were named the Roman Catholique Subjects in Ireland ?

Dep.

O treacherous Courtiers ! O bloudy Juncto ! O Malignant English !

5 Inter.

Who then be the Traytors, and Murderers, and king killers, and Parliament dividers ?

5 Dep.

I need not name them, their actions do denominate them, And it is apparent to the view of all Nations in huge and mighty

mighty *Capitall Letters*, written with the
bloxd of three Nations.

And bee it knowne to all Countries
People, and Languages that the Courtiers
in England poysoned their King, and the
Malignants of Brittain destroyed their
Soveraigne.

For there are more wayes then by Mer-
cury to poyson Kings, as there be wayes
of iniquity that destroy their Govern-
ment.

*The mischiefe fall upon their owne
heads.*

*The iniquity descend upon their owne
pates.*

The finnes of the Nation enraged him
against the Common Wealth, and the
cruelty of the Cavallry held him up to the
stroke.

Let this bee *terror to our foes*, more
then the roaring of our Cannon, or the
terrible bursting asunder of the Granas
do; They are lost, they are gone, they
are spoild, if treacherous, bloody, proud,
blasphemous, ignorant, heathenish, nasty,
uncleane, idolatrous, people bee not
Gods enemies, I pray, who are? and if
these

these perish not without repentance, it will be concluded by unbelievers there is no Hell, no law, no justice, no judge. And this againe brings me to the last Consideration.

4. Consideration.

That these, and all these, be they never so proud, and ernell, and cunning, and numerous, yet they shall be exactly punished according to the patterne of Midian, as soon as Gods period and theirs meete together and are accomplished, as theirs also was.

I could branch this Doctrine into three parts, but I will contract them into two.

1. *That the numerous combinations of their adversaries, although their mutuall pride and hatred of one another divide them into parties and into a diversity of false worships amongst themselves, and doe oft engage them in Warre one against another, yet their divisions are so cemented with hellish cunning that they have joyned all their forces against the Church as one man for a time.*

2. *Let their craft bee what it will bee,*
God

God will outmatch them in their craft, and outvie them in their cunning, and do unto them as he did unto the Midianites, if they proceede.

1. *Though they jarre amongst themselves, yet they can joyne against Israel; you know of whom they learned that, viz. of the prince of darknesse.*

And Christ complaines that his people are not *so wise in their Generation* as these be.

It is evident to all that have beene any thing read in the Scriptures, and History of these Nations (mentioned in this Psalm) how different they were from one another, in profession and practise, in affection and action; I will not say in a variety of Religions, (there being but one only rightly so called) but in a diversity of *Paganisme* and *Semi-paganisme*, and other most profane and idolatrous worship.

This is noted in the Book of the *Iudges*, *Iudg. 6. 3.* As soone as *Israel* had sown, the *Midianites* came up and the *Amalakites*, and the children of the East; strange, that *Amaleck*, and *Midian*, and these should now joyne together that had so much

much differed before, but so it was, they made a match to destroy the increase of the earth, and to make Israel poore, &c.

This master peece of this craft is observed by the Apostles in their prayer, *Act.* 4. 25, 26, 27.

Why doe the Heathen rage, and the people imagine a vaine thing? the Kings of the earth stand up, and the Rulers take counsell together against the Lord and against his Christ; for of a truth against thy holy child Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and People of Israel were gathered together.

It is a notable instance I shall give you out of the *Acts*, *Acts.* 17. 18. There you read; when the Apostle disputed against the idolatry of the *Athenians*, certaine *Philosophers* of the *Epicurans* and *Stoickes*, joyned together and would have hissed him out of Schoole: one would have thought that the rigid *Stoickes* (who were ever strict in opinion, and conversation) would have been ashamed to joyn with these loose *Epicures* that were so contrary to them.

But

But it is no wonder; our age will furnish us abundantly with instances of this kind; we have men that cannot endure one another, hate the very names and nations of each other; yet, like the *wilde Boars* of the Forreſt, they can herd together to root up *Gods Vineyard*, and to deſtroy the *Vine which his own right hand hath planted*: And theſe like *Sampſons Foxes*, Judges 25. 4. though they look ſeveral ways with their heads, yet *they can joyn tail to tail to burn up Gods Harveſt*, and to deſtroy a fruitful Land.

What may be the Ground of this their rage?

1. *Fear*, leſt the *prosperous riſing* of theſe ſhould be the *fatal ruine* of them; and *Moses* Obſervation proves this clearly to our hands; *Exod. 1. 9, 10. Behold the people of the children of Iſrael are more and mightier then we; come on, let us deal wiſely with them, leſt they multiply, and it come to paſs, that when there fall out any War, they joyn alſo unto our enemies, and fight againſt us, and ſo get them out of the Land; therefore they did ſet over them task-maſters to afflict them.*

This was the exceeding great fear of Ha-
D
man's

man's wife men, and of Zerish his wife. Hester 6. 13. If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. It was the fear of such a fatal event, that had caused Haman to have the Gibbet prepared for Mordecai, and this fear hurried him on to get out that bloody Edict against the Jews, as our Malignants hurried on the late King to take up Arms, and have made such a bloody issue as is running yet. So ^{Moab} Moab and Midian use this as one effectual Argument to perswade Balaam with the more eagerness to curse Israel; Num. 22. 56. Behold, there is a people come out of Egypt, which cover the face of the earth, they are stronger then me.

2. Hatred: The ancient Antipathy between the two seeds on their part put them upon it; *Ponam inimicitiam*, saith God, *I will put enmity between them*. This inveterate opposition between them proceeds from the first Antipathy: Blood, and murder, and revenge, are propagated from loyn to loyn; and from Adams sin it was surrendered to Cain, who did visibly demonstrate the truth of this Antipathy, by shewing hatred in the murder of his brother Abel,

bel, for nothing else, but for being better than himself, and more holy, and more heavenly : And it will be worth your pains to take notice what havock Sin, and Hatred; and Revenge (the top of Satans kindred upon earth, and of the serpentine brood in hell) have made in the world : For did not *one of the brood* (but now named) destroy the fourth part of the world in the murder of *Abel* ? And had not the Church of God a great loss by losing such a Pillar as *Abel* was ? It was upon this account also that the whole world was drowned, but eight persons : Although it were the Justice of Heaven, and the sin of the world that brought in the deluge, and that fearful inundation of waters to wash such a filthy race from off the earth, yet *Satan*, and the *spite of hell*, had a great hand in bringing in those waters, by making men so foul and unclean in Gods sight by sin, that he could do no less by his holiness, then *rinse the earth* of such a Generation. The hatred of this hellish brood being such as either to make way for the drowning of Gods Church with the world of the wicked, or seeing Gods Favour to his Church prevented him in that design, it was some satisfaction to his rage, that Gods

people were *pen'd up* in such a narrow capacity as an Ark, and that it must be long before it could spread again.

This very design, and hellish cruelty of Satan upon *England, Scotland, and Ireland*, in point of destruction and cruelty, is next to Satans hatred in the Flood: For how many hundred thousand men, women and children, did this *curst brood* cut off in *Ireland*? How many in *England* and *Scotland* fell by the Sword, and Famine, and Imprisonment, upon the same account of this enmity of the serpentine race against the womans seed? Hence it is that the Scriptures term such *Instruments* (as Satan makes use of to effect all his *designs of cruelty*) *Lyons, Wolves, Dragons, Serpents, Asps, Bulls, Dogs*: For as Faith in God, and love to the Brethren, do unite hearts together, that we may with one heart, and one mouth glorifie *God the Father*; so on the other side, where men are begotten of this seed, and made of Satans family, they must needs be haters of the professors of godliness, as being in actual Arms against them.

Use.

If it be so then that wicked men can *suspend their differences*, and whole Nations
make

make Leagues, yield unto Cessations to joyn against the Church; Alas, wretched Papists, how are you deluded? Nay, how do you delude men, to teach them, that your Unity is one of the Marks of the Church? Was not there a Unity amongst the builders of Babel? And yet was there any Church, but a Babel, a meer confusion amongst them? And did not the Scribes and the Pharisees, the Rulers and the People, hold together to persecute and put to death the Lord of Life? Is there not an Agreement between Theeves, Murderers, Conspirators, Mutineers, Corah & his Complices? And can all or any of these make up a true Church? Nay, is Satan divided against Satan? Or is there not an Agreement in hell to enlarge the territories of hell, and to propagate the dominion of darkness? And will you call such a Unity as yours is, a Mark of the Church? I am sure it hath all the resemblances and emblems of hell. Is not darkness and ignorance there? Is not the Gospel locked up from the Laity in an unknown Tongue? And are these people nearer unto the knowledg thereof (but what the Priests tell them is Gospel,) then the damned in hell? Are not Englands Divi-

sions founded there? *Ireland's* cruelty blown up there? O yes, you agree well together in this: But this your Agreement is not to be called a Unity, but a Conspiracy rather, and that a cruel one.

It was a wise saying of an ancient godly man, The name, saith he, of Peace is beautiful, and the opinion of Unity fair; but better diversity of judgment *about Discipline*, then Unity in falshood *concerning Doctrine*.

God will own this as a Divine and Military Maxime;

Better a just War, then a rotten, or an unjust Peace.

3. And is it true, that wicked men thus differing amongst themselves, can thus agree together against *Gods Israel*? And is there still an *Israel* of God for all that? Give me leave then to say to this little *Island of Gods delivered ones*, as *Jeshua* to *Achan*, (pardon the expression, I would to God we were less guilty of *Achans* sin,) *My Son*, saith he, *confess, and give glory unto God*. Ah *England*, would it were the brand of the Enemy, and of those that hate thee to be unthankful, and not thy reproach: Is it not an accursed thing to withhold that from God,

(his

(his chief rent) for such eminent and strange deliverances from so many powerful Combinations, so many treacheries, such under-workings, such preparations as have been, and yet still are continued on foot against thee? Shall an Enemy so numerous and strong, so cunning and politick, be subdued by thee? by thee, a weak despised handful? And shall *God* have no share in the glory of thy safety? Hath thy weakness over-mastered their strength? Thy *folly* baffled their *sophistry*? Thy *Tradesmen* brought down their *Nobles*? Thy *fisher-men* puzzled their *Gamaliels*? and yet art thou silent? Hast thou not a minde to conceive? a heart to endite? a tongue to utter praise to whom praise, duty to whom duty, worship to whom worship belongeth? Desire *God* to give thee grace to correct thy Errors, to put down thy *Errata's* and Escapes in *Characters of bloody tears*, that are passed over not in printing, but in living, and not in living so much as in loving, or rather in not loving that *God* that hath wrought so wonderfully for thee.

And for the remainder of this Use, because I have more to do before I can conclude, take this excellent Copy from *Dauids* own

hand, who is singularly exact in Uses of this nature.

Psalm 3. 1, 2, 8. Lord, how are they increased that trouble me? Many there be that rise up against me; Many a one there is that say of my soul, There is no help for him in his God.

Then concludes sweetly;

Salvation belongeth unto the Lord, and his blessing is upon his people.

Take one more.

Psalm 124. If the Lord had not been on our side, may Israel (may England) now say, If it had not been for the Lord, who was on our side when men rose up against us, they had swallowed us up quick, the waters had overwhelmed us, the stream had gone over us, the proud waters had gone over our soul.

Then concludes:

Blessed be the Lord, who hath not given us as a prey to their teeth; Our soul is escaped as a bird out of the snare of the fowler: The snare is broken, and we delivered: Our help standeth in the Name of the Lord.

3 Use.

And are *Englands Adversaries* so wise as to joyn together? And is *England* so foolish

foolish to divide, and fall asunder into pieces and parties? Shall Pagans, and Turks, and Infidels, even in the Diversity of their false worships, combine together for our extirpation? And shall we, with all our great profession, of one God, one Faith, one Religion, one Livery, by our fearful Divisions, help on what they aim at? Did *Ireland*, or *France*, or *Spain*, or *Barbary*, ever deserve so well at our hands, that we should provide such a fruitful Island for them? such stately houses? such pleasant dwellings? such dear relations as wives to be deflowred by them, children to be enslaved by them? Consult the late Irish Barbarism, the French Massacre, the Spanish Armado, and then say, how well they deserve of Protestants.

Savis inter se convenit Ur sis.

What a thing is this? Shall Bears and Wolves agree together to preserve their kind? And is there an agreement in hell to propagate and enlarge the territories of Satan? And shall not we strive to keep up *England* from sinking? Shall every creature be glued by natural affection to their issue to preserve them from hurt? And shall we basely betray our posterity to perpetual slavery? What will they then (yet unborn) say

say of us ? Will they not out of the very bitterness of their grieved spirits cry out against us ? Who were our Ancestors ? and what kinde of shape did they bear ? were they men or beasts ? If men, were they Turks or Jews ? If beasts, were they Wolves, or Tygres, that could find in their hearts to let our Liberties and happiness dye before them ? and expose us thus to be a by-word to all Nations, and a proverb of reproach ? Will they not say, Cursed be their memory, and cursed be their covetousness, and cursed be their negligence, and cursed be their unnaturalness, that might and would not save us, that had power, and would not use it, to preserve us ?

Is it not a shame that *Christians* should make such sad complaints against *Christians* ? O poor Church and distressed Spouse of Christ, saith one, *Pax ab Extraneis, pax à Paganis, sed filii nequam, &c.* Thou hast Peace with *Turks*, Peace with *Pagans* ; but thine own ungracious children struggle in the womb of Reformation (like *Rebecca's* twins) and are bitterly enraged one against another.

Another bemoans our great unhappiness in this kinde :

In-

Infelix populus Dei, non potest in bono tantum habere concordiam, quantum mali habent in malo: The unlucky people of God (as he calls them) cannot so well agree in that which is good, as the wicked can in that which is bad: To act a mischief, they can lay their heads together, and reconcile different Nations to annoy the Church and people of God, and yet, we, we must needs be divided, rent, and torn in pieces.

Here is the same of England, if you talk of shame.

The last Doctrinal Observation from the expresse words of the Text is this:

That these very enemies, notwithstanding what hath been said, shall be exactly punished in Gods good time, according to this pattern of Midian.

Object. But how can you ground this point from the words, seeing they are rather like the Churches desire, what they would have done, then Gods purpose what he would do.

I answer, That it is both a prayer, and a propheticall Imprecation, or Prophecy. As it is a prayer, you have the Churches minde, as if she had said in plainer terms thus: *O Lord, we have heard of thee in times of old,*

old, how gratiouſly thou haſt dealt with our fathers, even in their greateſt ſtraits againſt their Enemies. Even then, Lord, when they were in their greateſt pride and preſumption; and namely how bare thou madeſt thine arm then upon the Midianites, when they lay at the foot of Carmel by the river Kiſhon for number and multitude as the graſhoppers: How thou didſt exerciſe thy mighty power in the overthrow of thoſe innumerable multitudes, by ſuch weak means as three hundred ſimple men under thy ſervant Gideon, and didſt totally ſcatter them, ſo that not a man was left: Nay Lord, how thou didſt magnifie thy power, wiſdom, and goodneſs together, in delivering up the ſtrength and multitude of the Canaanites unto the Weakneſs of a woman, even thy ſervant Deborah: Nay, that thou didſt ſo provide for thy people, that the valiant and renowned Siſera ſhould fall at the feet of a weak woman, even Jacl the wife of Heber the Kenite. Now, O Lord, true it is, the Midianites are dead, Siſera and Jabin are cut off, but more are riſen up in their ſtead; Lo now the Tabernacles of the Edomites, the Iſmaelites, the Moabites, and the Hagarens, Theſe are as cunning

cunning, and cruel, and numerous, and proud, as ever those were, and thy Name is as dear, and thy people as precious to thee now as ever; and therefore

Do unto them as unto the Midianites.

But we look upon the words as a Prophecy; for albeit they run in form of an imprecation, yet it being considered what *David* was, a Prophet, we must needs think, the ground of his speech was the certain knowledg he had touching the future estate of Gods Church, and what would become of the enemies thereof: For which cause he makes the desire of his Soul suitable to the purpose and determination of God: For as *David* well knew, and had said, That *burning coals would fall upon the wicked, and that they should be cast into the fire, and into the deep pit, that they rise not again*, *Psa. 140. 10, 11.* so here he testifieth the fulness of his assent and desire that it should be so:

Do unto them as unto the Midianites.

So then because the Prophet here tells us
that

that God will proceed against the Enemies of the Church, according to the pattern of *Midian*. It must be my work to shew you, 1. *Who be Gods Enemies*. And 2. *What these Midianites were*. And 3. *How they were punished*. This, I say, must necessarily be unfolded, because the ruine of these is made a pattern for the destruction of Gods Enemies.

1. Who be these Enemies ?

In general terms, they are *Gods Enemies* that hate *his Friends*, as here, *Lo thine Enemies*, and *they that hate thee* : How so ? They have said, *Let us cut them off from being a Nation* : They were *Israels Enemies*, and therefore *Gods Enemies* by good consequence.

Thus *Amalek* was reputed one of the worst of *Gods Enemies*, because his hatred was so desperate, and bent against his darling *Israel*, God is resolved to give him no quarter, *Exod. 17. 8, 9*. He swore he would have war with him from generation to generation, because he was such an enemy to *Israel*.

God hath Enemies of two sorts.

1. *Professed ones*, such as openly go about to extinguish the light of his Truth in the day time; I mean, that is so manifestly seen, that all may discover their meaning to be so, as if it were at noon day; such of old were the *Philistims*, the *Amorites*, the *Amalakites*, the *Midianites*: These did oppose, and hate Gods *Israel* then, as the *Turks* and others do now, to whom the very name of a Christian is odious.

2. God hath *closer Enemies* too, and these are such as do paint themselves with the profession, and do shroud themselves under the name of the Church and of Religion, but yet indeed are enemies to the Truth of Religion: Now some of these profess a different kinde of Religion, and do use another manner of worshipping God then the true Church useth; such were the *Samaritanes* of old, who after their rent from the Jews retained *Circumcision*, boasted of their fathers, and expected the *Messiah*, yet were they not Gods people, but were deadly Enemies to them, and therefore the Jews had no dealing with them, *Jah. 4. 9*. Such are the *Papists* now, who though they retain some broken fragments

ments of *Christian Religion*, yet they do hate *Protestants*; and the powerful preaching of *Gods Word* amongst us. I wish we had less familiarity with them; we have payd well enough for it these eight years.

Other Enemies God hath in the midst of us, of whom the old Complaint is verified:

O miseros nos qui Christiani dicimur & Gentes agimus sub nomine Christi!

Wretches that we are! We will be called Christians; yet We play the Turk (and worse) under the name of Christ.

2 Tim. 3. 5. Such as deny the power of godliness, be his Enemies. Luke 19. 27. Such as will not submit unto Christ; and his gracious Government, these be Enemies too.

But those mine enemies, that would not suffer me to raige over them, bring hither, and slay them before me.

Such as hate and speak against the peaceful preaching of the Word, and seek, with *Elimas*, by railing against such exercises, to turn others (as he would have done the Deputy) from the Faith: What saith the *holy Ghost* of such? *Thou wretch, thou son*

son of perdition, thou child of the devil! (saith he to *Elymas*) and we may very well rank all the Romish Clergy amongst these who lock up the word of faith from the vulgar in an unknown tongue.

Here also are to be listed all such as do revile & reproach the *footsteps*, of Gods people. These footsteps are their holy lives; and the severall duties and exercises of Religion performed by them, & they that revile them for these footsteps, and call them Round-heads, Sectaries &c. are in the list of Gods deadly Enemies. *Psal. 9. 4. 5.* Such as hate to be reformed, and cry out with *Korah* and the Malignants with him against the Reformers; yet take too much upon you: and utterly despise Government, they be no better then *Mutiners* and *Murmurers*; and if the sin bear proportion with the punishment; see what it is *Numb. 16. 32.*

They that will not be reclaimed from the error of their wayes, but go on still in any wicked course; if mercy will not melt them, nor judgements break them; If Gods favour neither allure them, nor his frowns deterre them from the vaine and profane courses of their lives, but

Malignants will be Malignants still, and swearers swearers still, and drunkards drunkards still, and Haters of Reformation wilfull still: see what *David* saith, will become of them *Psal. 68. 21. God will surely wound his Enemies, and the hairy scalp of such an one as goeth on still in his ungodlinesse.* They are his Enemies, and God saith he will wound them for it: Now here falls in all the desperate and implacable Enemies of this nation; once or twice beating will not serve their turn; put them under deek, there's no trusting of them, they'l sink the vessel they are so desperate; give them liberty, they'l run to *Kent*; fright them from thence, they'l go to *Colchester*; favour, the there, they'l run to *Scotland*, or prove worse then *Red-shanks* at home. But woe to the hairy scalp of these *Ruffians* saith *David*, who go on still in their ungodlinesse.

In brief, The coverous, the blasphemers, the Idolaters; the blood-thirsty, and here comes in the bloody *Irish* and their *English* Confederates: All these and many more are on the file of *Gods* book, and there recorded for his *Enemies*.

These, these be they, and without repentance

151,
penance come within the List of this prophesied destruction. Indeed my Text includes one as well as another; but yet it is plain here from the pattern humbly offered unto *God* by his Church to proceed against the Enemy, that it is a close, neer, secret, insinuating Enemy, that the Church aims at; some of these Nations now upon the march were of neere relation and allie to them; these by the neerness of kin & contriguosnes of dwelling had those advantages against *Israel* that others could not have; It was that cursed advantage that *Midian* took to make them Idolaters before, which strangers could not have had; & their punishment did bear equi page with the destruction they wrought upon *Israel* by that means, that the Church in this place desires *God* to cut out the future punishments for the backs of his *Enemies* according to this pattern.

2. *What were the Midianites?*

These were the posterity of *Abraham* by his Concubine *Keurah* 1 *Chron.* 1. 32. who being turned *Idolaters* drew *Israel* to sin in the wilderness (as I said before) for which *Moses* revenged the *Israelites* of them by the slaughter of all

their males and their five Kings and a wonderfull great spoil but afterwards recovering and oppressing Israel in his own land, were by Gideon and 300 men vanquished when they lay in the valley like Grasshoppers for number. Judg. 6.

3. What was their offence?

1. They did invade *Israel*, and sought to drive them out of the Land, the *Inheritance* which God gave them; that's all their language when they are once enraged: *let us cut them off, let us root them out*, they can bid no lower then ruine and murder and bloodshed: The *Holy Ghost* notes that in *Saul*, before he became *Paul*, that he *breathed out threatnings* against the Churches of God no lesse then this; either a stoning, or a strangling and oh the insatiableness of Malice, the depth of Crueltie that is in the heart of *Adams* posterity!

What these did, or would have done to *Israel*, that the cruell Miscreants of *Ireland* have done to the *English*, they made away *their wives, their lives*, they invaded their possessions, their houses, which God gave them upon *Ireland's* Attainder of blood and crueltie upon the *English*

English long since, who lived amongst them, and though many of them were not of the best or scarce Civill themselves: yet the generality of the Civill, and industrious carriage of the *English* nation there amongst them, had brought them in part, out of their Native rudeness and extream Barbarisme.

O how many Invaders hath *England* had! as well as those poor souls, now under the Altar crying, how long Lord? Have not the *Irish* invaded? and were not more sent for to invade? and are they not called Roman Catholique Subjects, to prepare them to be the better entertained by the disaffected Subjects here? have not *Scotland* invaded? and the *Welch* invaded? the *Walleones* invaded? and what think you *English men*, did they come for your good? or for your goods? for your cure? or for a curse? to save you? or to destroy you? Have they left no ruinous heaps? no bloody footsteps? no scarres or characters yet visible? are we cured? or are we bleeding still? Beleeve it, beleeve it, they came to *drive you out*, not to *settle you* in your dwellings: not to adde unto your strength, but to take away your

Strength and your glory, to cut your lockes, not to curl them; and then with the *Philistines* to plow with your heifer, and make you a scorn and derision to all nations: Give credit to none that plead for them, let their pretences be as plausible and pleasant as the light; Their aime. is darknesse and confusion, and wo to the Common wealth of *England*: if they follow them they are a spurious brood, not a free-born people that tell you otherwise.

Thus they are *Invading Midianites*, as well as the old *Midianites* were.

2. They are vexing *Midianites*, the troublers of our Israel: the old ones vexed *Israel* twenty yeeres; and how many yeeres suppose ye have the young ones vexed and troubled *England*? How many yeeres hath this intoxicating drink of Civill warres been brewing? and now to what passe have they brought us? To divide the head from the body first: the body politicke, and then the Members of Christs body also from one another, the body mysticall?

How truly may distressed *England* take up that of the *Psalmist* psal. 129. 1. 2. 3. *Many a time have they afflicted me from my youth up (may England now say) yea many a time have they afflicted me from my*

my youth up; but they have not prevailed
against me, the plowers plowed upon my
back, & made long their furrows, but the
righteous Lord wil hew their snares asunder.

The old ones destroyed the fruit of the
Earth, and left no sustenance for Israel:
And what have these done lesse? have
they not destroyed where ever they have
been? Is there not a scarcity of provision
every where? but especially in the north?
and what is the famine and the sword (yet
devouring) but the print, and direfull
footsteps of their *Malignity*?

So that though the *Midianites* be dead,
and *Moab* and *Ammon* be cut off, yet
their malice doth yet remain alive, and it
is but *vetus fabula per novos histriones*.
An old Tragedy of *Malignant Midian*
newly acted over by our *Malignant Eng-
lish* and *Irish*.

3. They drew them to sin in the wilder-
nesse, which brought upon them much
misery and many judgements: and what
a great lump hath the Leaven of *Popish
doctrine* leavened in these three *Dominions*?
what a deal of mischief hath this *To-
leration* and *Vnion* with them, by Marriage
and *Co-habitation* wrought upon this nati-
on? how are many countreys pestred with

(30)
these *Locusts*? how are they overspread with them? here is sinne right parallel to *Midians sin*, *Idolatry* as grosse and superstitious as ever theirs was, provocations as highly daring heaven and vengeance, as ever they were guilty of; And is our punishment lesse? or our miseries fewer? or rather do not we exceed them in all in sin and misery?

And *wo be to them through whom the offence cometh*, for it will be done unto them as unto the *Midianites*.

The punishment of these is described by 3 circumstances, 1 the time 2 the meanes, 3 the manner of their destruction.

1. *For the time*, It was in their height, jollity, confidence, they did not so much as dream of a downfall, and it was the more sore and terrible because of their strong presumption of victory, and of enjoying their lust upon *Israel*.

And was it not a stinging scourge upon the shoulders of *Ahab*, Who after he had in his thoughts acquitted himself of all fear and danger of death, yet then to be taken off, and cut in peices? For a morning to be dark is portending some storm; but no wonder if the evening be surpris'd by the powers of darknesse. The

(57)

The circumstance of time adds very much to the aggravation of the punishment; what? turned into Hell when a man is at Heaven gates? better for a man to goe from the *Papists* suppoled *Purgatory* into Hell, then with *Lucifer* to be cast from Heaven to Hell. O *Lucifer* son of the morning! the preciousnesse of the morning season wherein *Lucifer* fell, doth aggravate his punishment more then if he had been the son of night, or of darknesse.

This was old *Midians* great unhappinesse, he made so sure of *Israel*, that his mouth was ready opened to swallow him, then comes a log or bullet, and tears the whistle; *Midian* falls and cannot swallow *Israel*; this is young *Midians* case; but I am sorry I cannot run the paralell.

2. by meanes very weak, absurd, foolish; Vnits overcome Tens, Tens Hundreds, and Hundreds Thousands. So it was then, so it is now:

By meanes I say absurd, foolish; *Gideon* and 300. men against so great a multitude, and that the blowing of a Trumpet, and breaking earthen Pitchers should affright and gall such a terrible Host of Martiall men; What? *Sisera* baffled

baffled by a company of *Mechanicks*? How can you hold up your heads? Shall our *Taylors* do more with their *Needles*, then you with *Spears*? And are our *Masons* *Trowels* more keen then your *Swords*? And what rare *Tinkers* have we, that can so artificially *beat out*, and *make up* what you have so miserably mangled?

Well then, this is one *aggravation* of their *misery*, that they are still beaten by such as are no *Gentlemen*, but *Cowards*.

3. And for the *manner of the punishment*, it was *irrecoverable*; they were utterly routed, taken prisoners, and slain, *Oreb* and *Zeb* Princes, *Zeba* and *Zaluma* Princes, so that they lift up the head no more.

And have not our *Young ones* received a foile, and, we hope, an irrecoverable one too, and though we cannot say they *lift up their heads* no more, or that they were so overcome that they could not come together and doe more mischief, yet this we can say, that as they have *lifted up their heads*, so they have *lost them* hitherto; and it may be said of *Englands* Conquest, as it was of *Israels* Victory, *Judg.*

4. 14. *The hand of the children of Israel prospered and prevailed against Iabin King of Canaan, untill they had destroyed Iabin King of Canaan: So, blessed be God, No weapon formed against our Forces did ever prosper against us, since the fatall blow at Naseby, and our Armies are in a Prosperous condition ever since. Thats the third aggravation, the fatality of the blow they received.*

Such, and no other, saith the Church, will be the punishment that God will bring upon the succeeding *Enemies* of his succeeding *Israel*; and it shall parallel to the life all these descriptions; And indeed God hath abundantly manifested the truth hereof to his people of this Nation; One blow he gives them at *Naesby*; they rise againe, he drives them to the *West*, there payes them to some tune. Then like the *Fox* in the Fables, they seem to be dead, they stir not, till they think the dangers past; Then up they rise againe in the *East*, and the *North*. Hitherto judgment rides post after them, and chops off some of the chiefe heads, and discharges their owne intended cruelty upon themselves; and now judgement rests, and
mercy

mercy waits to see whether they will be yet quiet, and faine would the *Gracious God* rather fill their faces with shame, by beating them, that he might beat them into obedience, then to be forced by their guilt of more insurrections and bloodshed to do unto them as he did unto the *Midianites*.

He is very unwilling that this Nation should be named in the *Black Book of his Churches Enemies*, because his truth engageth him to make good this *Prophefied destruction* against such.

I need not goe about to clear so known a truth, more then the Text hath already done unto our hands; yet I will give you one proble, for each one of the three circumstances, in the punishment of *Midian*, besides our own experience of it.

1. God will do this gallant feat upon them *when they are most secure*. I my self have seen that, saith *David*, *Psal. 37. 35.* *I have seen the wicked in great power, and flourishing like a green Bay-tree; yet hee passed by, and loe he was gone; I sought him, but his place could nowhere be found: O strange and unexpected alteration!*

2. By

2. By meanes too, *very unlikely*: 'Tis a common thing, saith Paul, 1 Cor. 1. 27. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weake things of the World, to confound those that are mighty, and things which are not to bring to nought, things which are. O it was a soule scorne to the enemy, that the London Boyes should stun their Chosen men; their illiterate Tradesmen should chop Logick with these wise men, both in Councells and in Field-disputes: And that those things which were not, Gentlemen I mean (for so they said they had all, and we had none) should bring to nought things that are, Gentlemen and Gallants, Schollers and Souldiers, and to out-strip them, *Tam Marte quam Mercurio*, both in Counsell and Courage.

3. And he will doe it to the life too; *It shall be compleat and irrecoverable* when he sets about the work of scattering and destroying Nations, *Esay. 30. 14. And he shall break it like the breaking of a Potters pot, &c.* A Potters pot, you know, cannot be mended when it is broken; though they have made a sorry shift to
cement

cement the shattered pieces of their broken forces, by the guilt of all the innocent blood of three Nations, which were broken in shivers againe, to the losse of the Neck-blood of some of their Nobles, by a small touch of a little Army.

And will you have one example? 2 Pet. 2. 6. *He turned the Cities of Sodom and Gomorah into ashes, condemned them with an overthrow, leaving them an example to them that afterwards should live ungodly.*

• And let this bee the comfort of our *Gallant English Army*, designed for the service of *Ireland*; their broken, mixt, miserable (I cannot call them Armies, but a) confused heap of Tygers, hatefull *Turn-coats* there, though painted over, with a seeming agreement, (like the Apples of *Sodom*) will soon moult into ashes by a touch of an *English hand* free from the guilt of the blood of the slain there. And the broken Forces so unnaturally glewed and forced together against the naturall temper of many a poor soul there, will soon fall in pieces againe with a touch, and all their bonds and tyes will immediately be dissolved and cut asunder

der by the *Sword of the Lord*, and of *Gideon*.

Will yee see some executions? You will finde pillaging *Achan*, (the troubler of Israel) and his whole family executed, *Ios. 7.24*. And of all *Abahs* posterity and persecuting house, there was not a man left to pisse against the wall: And of all that Court-Faction that conspired against *Jeremy*, The Lord saith, *Cast them out of my sight, and let them goe forth; such as are for death, to death; and such as are for the Sword, to the Sword; and such as are for the famine, to famine; and those for captivity, to captivity: And though Moses and Samuel stood before me, saith God, my minde should not be towards them, Jer. 15. 1, 2*. See here, holy men may possibly become *Mediators*, to get off Malignants from their Fines, and Sequesterations, and punishments, and imprisonments, and leave their brethren and friends under all the ruines that these ill-affected persons have brought upon them, without any restitution at all; but it shall not take with God; but such as are for death, shall suffer death; and such as deserve the punishment, punishment shall be dealt out

out accordingly and restitution compleatly made to his justice : It is not so here in the world, nor can it be (to perfection) while men are men.

Use 1. How then have your deceitfull hearts gull'd you bloody Irish ? You thought to destroy all, and to make a full Massacre of the *English*; and see here the sentence past upon you ; You must yeeld your guilty selves to the stroke of Iustice : And to what passe hath your Malignity brought you you *degenerate English*, that a *Irish* designs in *England* ? How miserably are you colosed of your expectation ? the advantages, preferments, and opportunities of revenge you dreamt of, are all fallen to the ground, the wheels of your Chariots are off, and your *jaw bones* broken ; This Prophecie spoiles you all, this is worie then an Ordinance, or an Act of Parliament for the departure of *Malignants* out of Towne, for in such a case more stay then goe ; but here all goe out, but none returne that continue to ; and how can your knees forbear smiting one another, when the writing is as cleer upon the wall against you, as *Belshazzars* was in written Characters against him, for the losse of his glory and kingdom ?

Tremble then and be dismayd, ye Tygrous
Belialists; Ye *Roman English*, and *Irish Rome*;
 You that have so miserably disjoynted the
 members of Church and State, and have
 you no moderation in your Cruelty and
 rage? Will nothing serve your turn but
 the utter desolation of our *Eden*? It ap-
 pears your malice is far fetcht, and as
 deepe as Hell, and because you could not
 undo us by your Spanish *Armadoes*, nor
 your *Powder-plots*, you have so enchanted
 a poore people, that they do your inten-
 ded work upon themselves, and have di-
 rected their swords against their own
 breasts, to further your bloody designs,
 and to make way for your tyranny, and a-
 nother *Mary-Martyrdome*; well, *Gods* will
 be done on us. Yet know, as soon as
God hath sufficiently scourged this Nation,
 by your Serpentine rod, (as he did of old
 his own *Israel* by the *Assyrian*, cruel *Asbur*
 here) he will burn the rod, and receive
 his people graciously, and when we have
 drunk the top of this Cup, the Lees and
 Dregs shall be for your share, and we
 shall be all made friends to your ruine, and
 the scattering all your Counsels in *England*
 and *Ireland*.

How truly may *England* say of this your Conveyance and hidden trechery, as *Jacob* did sometime of the fact of *Simeon* and *Levi*: *Ger. 29. 7. Cursed be their wrath (saith the old man) for it was fierce, and their rage for is was cruell; so say I, Cursed be this devise of all inventions, cursed be this cruelty of all butcheries. How much cause have England and Ireland and Scotland to say of this your Horrid treason, and to take up that speech uttered by the Jewes in their Babylonish Captivity? Blessed shall he be, that taketh thy children, and dasheth them against the stones. No Nation hath more reason to perform such a cruel work upon the plotters and Afters of these bloody Massacres in Ireland and here; and yet I would have it inferior to no Nation in acts of mercy, and to separate the innocent from the guilty. But hear your sentence read before I leave you; God will do unto you As he did unto the Midianites: Tremble then.*

Vse. Is it so that God hath determined such an exact destruction for his own and his peoples enemies? Then let us all, for our parts, shew our zeale and forwardnesse to help on the purpose and determination of
God :

God : But you will say, help on Gods purpose? Hath not God power himselfe to do it? O yes; saith one, speak Lord, speak to the fire, and with flashes it shall consume them; to the Ayre, and with pestilent vapours it shall choak them; to the water, and with deluges it shall overwhelm them; to the earth, and with yawning chops it shall devour them. God will have his enemies destroyed, but it shall be by meanes; His people shall sweat for it; The *Philistines* shall be destroyed, but *Sampson* must work hip and thigh, *Goliath* shall sink, but little *David* must use his Sling; *Sisera* must fall at *Iaels* feet, but the woman must drive a nayle through the Temples of his head first; It is determined that *Midian* shall receive an irrecoverable overthrow, but yet *Gideon* must advance and encounter him; though he Muster but three hundred men, in this sence that is very true, he that made thee without thee; will not save thee without thee, he that made *England* without *England*, will not save *England* without *England*; our utmost endeavours must seasonably accompany outward deliverances.

Awake, awake, sleepy (though stirring)

England, and be thou at last recovered of thy sleepy Lethargy; for shame, and thine own safety too, unite hearts, strike hands, be friends, and joyn together; and let not other Nations have cause to clap their hands for joy, while we do wring our hands for griefe. All Nations are in armes for themselves, but *England*. *France* for *France*, *Spain* for *Spain*, *Barbary* for *Barbary*, *Ireland* for *Ireland*, *Hell* for *Hell*; And now that you have none to keep you in action, you have found out names and words, and titles, and circumstances to fall asunder into parties. And now one is of *Paul*, another of *Apollo*, a third likes *Cephas* best, but few follow Christ in the main thing of that charge of his left his Disciples, *To love one another*. See that it be not a trick of *Rome* and the devil; it did do the feat upon *Germany*, see that it work not the same effect upon your own selves, your friends, & this great City, as it did upon them.

Ah Countrymen, there is a naughty liberty taken by many of this present age, who make a vast difference between the words, *working*, in English, and *operations* a Latine Elegancy, and these hold a stiffe argument that the same thing may be *hot in operation*,

operation, which yet is cold, they say, in working ; O but, you will say, they understand themselves better then so. I willingly grant it, and do much honour and reverence the excellency of Gods Grace that is in multitudes of the *Contenders* about these things, but if they agree in words that these are the same, why do they not agree in deeds, and in the maine ? In the duty of Love ? A duty so set on by strength of argument and earnestnesse of entreaty, in all the writings of holy men, who spake as they were inspired ? And by the last Will and Testament of Christ, for whose kingdom you so contend ? Why then do you diversify the unity of the Spirit, and the bond of Peace, into such a variety of hatefull factions, and bitter disputings ? O but the *least truth* is precious ; I, and so is the *best of truths*, to be honoured and embraced, the God of peace and love ; There is no *Gall* in his *Doves*, and there ought to be no *snarling* among his *Sheepe* : Let Lyons teare, Dogs and Beares fight, and Wolves destroy, but let Gods people *study to be quiet*.

Beleeve it, be sure of it, your enemies will make no bones of your scruples, no distinction of your varieties : and if they

could but get the power into their hands, which you contend for amongst your selves, They would *Levell* all your *new* names into one *plaine*, and *dig* you all into one waft or *Common*, and one *complete destruction* upon *Church* and *State* would serve their turne, for all your *fiery disputes*, and mutuall *con-*
tendings.

Now the vertue of this last *Doftrinall* *truth*, is to exhort you all to be Zealous for *God*, and for *His Truth*, and to unite all the *powers of your Minds*, for the subduing of the *Common-Enemy*; And for the better *Composing* of this Nation for this noble enterprise, we must first fall to *Distribution*, and distribute the *Exhortation*.

1. And first to the *supream Authority* thereof, and under them all *orders* and *sorts* of men.

2. And next to you, those *Martial* and *derivative powers*, that mannage matters in the *field*, and to these in their rank and file.

1. And first to you, the *Honourable* and *renowned Champions* of this Nation, let me be bold to beseech you, to accept of a part of this *distribution*, and so farre to condiscend to the *unworthinesse* of the *Speaker*, as to ascend so high to the *magnificence* of the
duty

duty. Beleeve it, *Worthy Senators*, it is the top of your dignity, and the most *Honourable Flower* in the *Armes of England*; it hath so pleased the *Lord of Hosts*, that you are above your *enemies*, and they that hate you are not your masters, though they court you and abuse your *Servants*, yet they are under you, and there kept. God expects at your hands now (& looks for it earnestly) that you would disable his *enemies* too, & those that hate him and his friends: Who hath his sword but you? he hath made you *Magistrates*, and *Magistrates* of the first-rate in *Europe*, and can you beare the sword in vain?

I will not be so presumptuous as to go about to direct you what you ought to do, and farre be it from me, either to *prescribe* or *anticipate* you in your wiser *Councels*, I hope you are minded to do things that be *just*, and you will be taught of God what to do, whose *names* and *titles* he hath lent you to that end.

I have said you are Gods. Gods will not be *unjust*, Gods will not be *forgetfull*. *For-sake me not*, saith *David*, when I am old, when I am gray-headed, when my strength faileth me.

David well knew that *God* would not deal so with his servants, as men usually do with theirs; he knew he should not be put out of doors, now that he was aged, and weak, and worne out in his service. No, no, he will be *kind to the kind, and just to the just*, have they lost a limbe? he will look out a Chirurgion for them, and provide a good pension in the interim, is their estate wasted? it shall be made up an hundred fold, have they lost friends? he will give them an hundred for one; if he make them not out in number, he will supply them in their qualities; and if he fit them not with *great Ones*, he will furnish them with *good Ones*, and that is all one, nay it is much better.

God puts men upon hard Duties, but gives them good Pay.

See their *Commission* and *Debuturs* both, Mat. 10.

By their *Commission*, they must fight with *Wolves*, v. 16. *Betried by Councels*, v. 17. *Betrayed by friends*, v. 21. *Behated of all*, v. 22. *Endure the utmost*, v. 28. And yet neither fly, nor revolt, but be faithfull, v. 28.

Ther's their *Commission*.

Ob.

Obj. But what shall be their Pay?

Ans. They shall be *maintained*, and saved *harmlesse*, by a more effectual and speedy Power then the *Committee of Indempnity*; They shall *save their lives* by *losing them*, they shall *win their goods* by *spoiling them*, (it is not so here.) This they shall have at present; and in case they cannot be heard presently, they shall be supplied in the mean time with *words to answer*, and *patience to endure* whatever shall be laid upon them by the world, *ver. 19.*

But is this all? No, their *great services* shall be *acknowledged before God*, (not forgotten) and their *arrears discharged* without any defalcation, with better content then 3^s. in the pound. O all you *Noble Host*, that will be *Christian Martyrs*, Can you desire better pay?

Thus *God* will do, and thus ought you to do also that are called *Gods*; or else you dishonour God in being called by his name, and entituled *The supreme Authority of the Nation*. You are his *biggest Court* on earth, You are his *upper Bench* of *Christian Magistrates*.

You have given out as *strict Commissions*, and put men upon as *hard and uncommodious* duties,

ries as ever any *Powers* put subjects upon. For, 1. Have you not sent them as *sheep* amongst *Wolves* too? and what would have become of the *sheep*, if the *Lamb* had not got the conquest? For did you not engage them against the cruel *Irish*? and are these lesse cruel then *Wolves*, then *Tygers*? And are not your friends lives closely bound up with yours, in respect of the direful, revengeful, and degenerate *Cavalry* of this and the neighbour Nations? What would become of their lives, if you had sunk? Who laboured in the storm but they, while many of you and us (like *Jonas*) slept between decks? And now you are come into harbour, can it be that you should forget them that saved you, and became the virtual (next to *God*) and effectual interpreters of your dreams, that otherwise must have vanished away as dreams? And the freedom of *England* in those honorable thoughts of yours to rescue it from Tyrannie, had been strangled in the birth, and had never seen these few beams of our yet obstructed liberties.

There is such a thing in nature as forgetfulness. And what a *stigma* and note of infamy doth the *Spirit* of *God* leave upon

Pha.

Pharaohs chief Butler for it, Gen. 40. 23.
 Yet did not the chief Butler remember Joseph,
 but forgot him. And oh that all they that
 have guilt upon them in this kind, that do
 drink wine in bowls, (the Butlers priviledge
 to do it on free-colt) and never call to mind
 the afflictions of Joseph, would do no lesse
 for their friends, then he did for his Joseph,
 Gen. 41. 9. I do remember my fault this day.
 Great men, and men of place and publike
 employments, are very obnoxious to these
 failings; and the reason thereof is obvious:
 and oh that these also would remember their
 faults this day!

I beseech you, Honourable Sirs, send speed-
 ily, and draw your friends out of *dungeons*;
 raise them from their *beds of sicknesse*, and
 free them from their *discontented Landlords*.
 Pharaoh did so for Joseph a stranger to him;
 he freed him from the *Ward* and the *Master*
of the Ward. Do you so too for your neigh-
 bours and your friends, and speak comfortably
 to them; and do as well as speak too, lest Pha-
 raoh rise up in judgment against you.

They have been put upon *hard duties*;
 it lies in their *bones and breasts*, in their *heads*
 of *and hearts*, and upon their *wives and chil-*
dren, and *landlords and creditors* to this day.

2. But

2. But what talk I of hard Duty ? To lie in the *cold fields*, and to fight with *bears* and *wolves*, is but a sport and delight, to those *bold, and unnatural attempts* and undertakings that your Commission hath put men upon : It hath familiarly cut the knot of all relations, and put *the son* to discharge the instrument of death toward his *own father* that gave him life ; The tie of *brotherhood* was of no value, to the tie of their *loyaltie* to you ; The *Marriage-bed* hath been divided since their *Esponsals* to you ; and the loving *husband* could never return again to his *beloved wife* ; Oh how many *Widows*, and *Orphans*, and *Cripples* have your Commissions created, that *God* never made so ! He made *men* and *women* perfect ; it was *sin*, and *judgment*, and the *sword*, that makes *cripples*, and *orphans*, and *widows*.

Hath not the father disinherited the son ? and doth not the *brother* betray his *brother*, and cause him to be put to death in your quarrel ? or that is worse then death, disinheriting and shames him that was for the Cause ; and for no other fault, but for being so ?

Obj. Is not the *Law* open ? and are there not *Committees* for redresse of such grievances ?

Ans

Ans. O *Cesar*, said a Souldier to *Augustus*, when he would have put him off to another that should go in his name to the *Judges*, whom he feared, but could not (he said) go in person. O *Emperour*, said he, when thy life was in *hazard*, I dealt not thus with thee, to put thee off to a *Deputy*; but received all these *scars* and *wounds* to save thy life with these limbs; and wilt thou put me off to *Deputies*? And will you put us off to *Lawyers*? Will ye put a lame man to walk to *Lincolns Inne*, that never loved Law when he had legs?

Well then, you have put them upon harsh imployments, it cannot be denied. What shall be their pay? Let it not be *shame*, I beseech you, whatsoever you provide for them: their hearts are full of *reproach*, and their *purses* are full of that *coyn* already.

You may think I have erred from my *Scope*, but I shall cleer the passage; I am now upon exhorting you, that seeing it is *Gods purpose* to bring down all the *implacable enemies* of *England*, and seeing you are the *Judges* of his *upper Bench* on earth, that you would put forth your *Wisedome* and *Iustice*, in subduing these enemies. And because
the

the drift of my discourse, looks more upon your *wisdom* than your *Justice* for the composing of our sad divisions; *Wisdom* being the *Queen-Regent* in all *Councils*, and *Justice* but the *daughter*, yet so as that *wisdom* can as well be without her right hand, as be without her.

I am now upon an humble and submissive agreement with your *wisdoms*, about *mullets* and *oblivions*; that those *Canine* and *greedy Appetites*; (*David* was warranted to stile it the *Greedinesse of Dogs*;) seeing they have been so familiar already at the table, as to snatch away the *Meat* from your *Trencher*, which we supposed you had portioned, and cut out for your children, may be shamed from your table, by holding to them the *whole joint*; sure if they be not more impudent then that *blushing creature* is, at such a sight, they will be ashamed and go out of doors, at such *strange and unwonted kindnesse*, and yet receive *kindnesse* too.

Lest therefore your *Lenity* should strangle her sister *Justice*, and stab her in the fifth rib, instead of kissing her. I am warranted to lay these two restraints upon your *indulgence*.

1. Do not shame your friends.

2. Do

2. Do not embolden your enemies.

To this end I have minded you of your *Commissions*, and those *hardships* (which are better *groaned* out then *uttered*) and the *services* you have put them upon, to save you. I have a *commission* also to come neerer to you; and I may use *Ioabs* words by way of *perswasion* as a *Divine*, which heboldly used by way of *charge* unto *David* as a *Souldier*. I shall bring them to your doors by & by.

1. Do not hate your friends, but love them.

2. Do not love your enemies, yet love them.

I shall make it good sense; Destroy their *enmity*, but love your enemies.

1. Do not hate your friends. That's the first *restriction*, I shall lay upon your *Lenity* towards your enemies. Be pleased to remember this saying, *Qui non zelat non amat*, Remisser love is hatred.

There are divers *distinctions* of *hatred* amongst the learned; I will pick out but two for this purpose. *Hatred* is either *absolute*, or *comparative*: There is no fear that you will hate them *absolutely*; but it is *comparative hatred* they suffer under, that is, when you do not love them so much as you ought; or when you can find more time to bring off a *Malignant*, then you can find

to preserve a friend from ruine and death. And so the *beloved wife* and the *hated* are distinguished in the *Law*. She is said to be *hated*, not that she was so *absolutely*, but because she was not so *wellbeloved* as the other. Thus your friends think they are deeply hated and wronged, according to this distinction; because they are not looked upon as they ought to be, nor could they ever have *one dispatch* for all their *Loyalty*, for *an hundred* that others have had for all their *treachery*. Indeed there was this *disadvantage* to your friends: Your enemies brought money, your friends had laid out all and more, and as much as they could borrow besides: Your enemies were Gentlemen, & had good clothes to put a glittering garnish of good oratory upō their hatred of you; your friends had no Counsel to plead for them, but beggary and their old clothes, and broken estates and crackt credits, and it may be a printed Petition or two;

And a *Hospital* is a more *unwelcome sight* than *Goldsmiths-hall*.

This is *comparative hatred*; when the *Spittle* is not so well beloved as the *Mint*; when *both* were *children* of your own *begetting*. Ah sirs, let us see that you be the fathers

thers of our Country; if you will be *fa-*
thers and indulgent ones, sure your *Cripples*
 and those that have been *lamed* under the
cart-wheel of your *pressures*, shall have a more
 tender *specialty* of your *provision* for them,
 then those *rebellious children* that have their
limbs, but would not work, or else fled out
 into open *Rebellion* against you with *Abs-*
alom. I pray think on it.

2. *Hatred* hath another distinction for
 our use. It is either 1 *formall*, or 2 *interpre-*
tative. By the former is meant such *hatred*
 as a man entertaines *wittingly* and upon
actual consideration; by the latter, such as
 by which (though there be no intention so
 to do, yet) a man doth the same things in
 effect, as if he did purposely hate a thing.
 It was *Wisdomes* speech, Prov. 8. *He that*
sinneth against me, hateth his own soul. Now
no man yet ever hated his own flesh, much lesse
his soule.

He that spareth the rod, hateth his son.

The meaning is, that if he hated him
 indeed, he could not doe him a worse
 turn.

Oh Gentlemen, your *friends* complain *bic-*
terly of this kind of *hatred*, that you do
 that against them, that if you hated them

indeed, you could not do them a worse turn; if you should as seriously and intently study their *irreparable overthrow*, as they have stoutly fought for your *safety and Preservation*, you could not go a neerer way to *overtune* them *irrecoverably*; your *good words* invite them to wait on you; and God forbid you say, *but they should be relieved*, and but that their *Grievances should be redressed*; your *Declarations*, and *publike Acts* concerning them, give them assurance you intend what you say too; all this is well: who could imagine that these *Words* and *Acts* could be effects of your *hatred*? he that would affirm such a truth were in danger to be *questioned*.

They waite upon you a moneth; two, three; nay they tarry a year, two, three, foure; there arise great contention in the meantime, between *them* and their *Laud-lords*, *Landladies*, the *Cook*, the *Brewer* must be paid, the *Baker* must have money: the *Cook* cannot buy meat: much *complaining* and *reasoning*, *excusing* and *accusing* there must needs be of course.

The Conclusion is, your friends be turned out of doors, and *bid mischief take them*, and *their masters that set them on work*,
and

and the devill pay them their Arrears; O the language! you will understand it better then I can expresse it with modesty.

But I had forgot, there is another degree of hatred, as well as comparative and positive, and that is, there is a negative hatred, that is, when there is no love at all. Truly your friends say they can make Affidavit of this too: it is the property of love, wherever it is rooted, to command all the faculties within, to be imployed for the good of them we love.

Dies Noctesque, me ames, me sannies, me desideres, de me cogites, &c. Believe it, if you loved your friends, your eye would be upon them; if you loved them, your souls would be with them; you would enquire whether they be alive or no; they could not starve, while you feast; and you would not let them sigh, when you sing.

Again, love is learned, and love is witty; If you had love, you could not be ignorant what their services have been, what their sufferings are, and all for you, these things you would know too; again, Love is witty, in devising means for the good of them we love; you would find an hundred ways to

G 2

enjoy

enjoy your *Love*; you would quickly resolve to which closer, to which chest you will go to take out a pair of gloves, to single out the other *bugle-purse of gold*, to convey into your *Loves hands*. Your friends complain they cannot see any *seale of your love*; but now and then they receive a *Letter of commendation*, which they fear is *complemental*, and though the *Court* be down, they meet with *Courtiers* stil. But, *Migremus hinc*, There's no tarrying for me here.

I pray Do not hate your Friends, but love them.

2. Do not love your Enemies, yet love them.

1. Do not love your Enemies, against themselves.

2. Do not love your Enemies, against your Friends.

Yet,

3. Subdue them by love, and Conquer them by kindnesse, as much as you can.

1. There are wayes to love them against themselves. They have inherent boldnesse and impudency, and shamelesnesse to speak and act uncivill things to your faces. Witnessse *CHEAP-SIDE* lately; there was bold-

boldnesse by *whole-sale*; there was insolency at your *Triumph*, there were *scoffs* at your *Thanksgiving*: And will they be lesse impudent, when they deal out their *Malignity* by *parcels*, and make up their *Markets* by retail at your several *Courts & Committees*? They have all the advantage in the world, to adde *Art* to *Nature*, and experiment to experience; They have *Cosens*, and *Uncles*, and *Allies*, and *Councel*, *Friends*, and *Language* to make themselves upright and honest men. Remember old *Uri*: How is it that I hear this of you, my sonnes? Do so no more my sonnes. And then you give them rope, till they destroy themselves; and let them proceed in their lewdnesse, untill with *Hophni* and *Phinehas* they break the neck of themselves, and their *Noble*, or *Ignoble* families, and miserable relations of their own making.

Do not love them thus, I pray you; you will love them against themselves: They will take up *Arms* again, and then where can they compound for their lives? What shall a man give in exchange for his soul?

2. Do not love them against your friends neither: They complain infinitely that your *Enemies* did strip them naked, made them

beggars, murdered their friends, burnt their houses, laid their Country in heaps. After 3 or 4 years complaining, their Petition is read, (it may be 10) the offender brought up at your friends charge. Against their coming there is carefully provided for them a Multitude an Act of Grace; or if they cannot extricate themselves by that shift, they have Money, and Council, and Friends; and then a Report must be made, before relief can be given; and then your Friends trudge about with their broken Credits, and see whether they can patch it up for the loan of a Crown or two shillings, and be at the cost to swear Witnesses again; At last, your Enemies Compound at Goldsmiths Hall, when the worst come to the worst; and then where be your friends? Who shall pay the Messenger, and the Charges?

Obj. There is better provision made then so, And do we favour our enemies against our friends?

Ans. We acknowledge you would not do it, if you did but hear and see passages with your own eyes and ears; nor will you do it jointly (as the Supreme Court) by your good will: I know you hate it. But Treachery is always wrought covertly and closely,
and

and under the *specious* shew of good affection and friendship to your proceedings. But I launch out into the deep, I forbear. I beseech you pardon my boldnesse; Your *Wisedome* is hereby touched, (but it is my zeal for the honour of it) The LORD grant that it be deeper in *Heavenly Prudence*, then the *Hellish Craft* of your *Enemies*, which is deep too, as deep as Hell.

But shall I be daunted? Wherefore? Have I not a *Commission* to speak? and shall I turn my back now I am charging an *Enemy*, and now that I have been among *Souldiers*? It is not against you *Noble Senators*, but it is for you that I charge; I charge a *subtile enemy*, an enemy of neer six thousand years standing.

In the *Opticks*, though a man be quick-sighted, and hath an *Eagles eye*, yet he cannot see the perfection of a Picture at a neernesse, nothing so well as one of *dimmer sight* may behold it at a greater distance. It is the excellency of your neernesse, Honorable Sirs, that you have power to make *Acts*, and to command immediate *Execution* of them; Yours is a neernesse of Power: We have a neernesse too, a neernesse of *Conscience*, and knowledge of Right or Wrong,

and the particular *effects* and *successes* of things, and some *abuses* done to the honour of your good intentions. We, we, many of us I mean, that have a great *neer nesse* in many *Wrongs*, have as great *remotenesse* & *distance* of *Right*, as we have of *Power* to right our selves but by your *Authority*, unto which we submit.

There is this *Cunning* discernable in your *enemies*, and eminently seen, (to the bleeding of the hearts of your *friends*) that when their *Oratories* and *Insolencies* are so notoriously *debauched*, that they dare not shew their *grinning faces* against your *loyal friends*, in your presence; yet they have this *master-peece*, to set on *Tertullus* the *Oratour* (powerfully) to plead for them in another *guise*, and to throw *dirty aspersions*: which (however the *Oration* be puffed with *lies* and *malice* against your *friends*, for being your *friends*, as *Hell* is fraught with *darknesse*) yet it will cast a *stain* upon your most *innocent Mordecay's* that discovered their *treason*; and it may be such, if your *wisdome* discern it not, that many *Napkins* (and alas, many of them want *linnen* next their *backs*, and cannot be at the charge of many *napkins*) yet the many white

white *Napkins* of their *innocencie* cannot wipe it off.

Do ye believe *Paul* was an honest man? O yes! not *Paul*? Will ye hear then what a Charge *Tertullus* brought in against him to *Felix*? Truly, sirs, if you would but look discerningly in this *Glasse*, you might behold the blushing faces of your friends, and the brazen foreheads of your enemies.

Speak, *Tertullus*; here's your *Fee*. *Tertullus* speaks, *Act. 24.* from the second verse &c. Seeing that by thee we have obtained great quietnesse, and that many worthy things are done to this Nation through thy providence, (Malignants love quietnesse? do they wish worthy things to a Nation? O impudence! Well, proceed) We accept it alwayes, and in all places, most noble *Felix*, with all thanks. (O treacherie! I can scarce forbear) But that I be not tedious to thee, I pray thee that thou wouldest hear us (not hear me; *Tertullus* pleads for dangerous Malignants, as you shall see; hear us, saith he) of thy courtesie a few words. Why, what's the matter, *Tertullus*? Certainly we have found this man (*Paul* he means) a pestilent fellow, a mover of sedition, a chief maintainer of sects, (it may be so, *Tertullus*, yet for all that,

that, *Paul* may be an *honest man*; for *after this manner which you call heresie, sects, seditions, so worship we the Living GOD. Well go on :) Who hath gone about to destroy the Temple, (it was but the pollutions of the Temple. But go on :) Whom we tooke, and would have judged according to our Law, (that's right still) but that Lysias the chief Captain with great violence took him out of our hands. That is the spite of your enemies, and the very heart-breaking of them, that your friends were taken violently out of their hands by Captain Lysias, by your Martial power. O the rebellious Generall Lysias, that would be so bold as to take him out of their hands! What a noise there is of this kind of violence, that your enemies in three Kingdomes say you have done unto them, that they cannot judge us according to their Law. This is the great mischief that your Army hath done them, that they cannot judge your Friends.*

Surely (Right Honourable) if Tertullus had lived in these dayes, (I am sorry I commended him for his wit) he might have starved, for any employment he could have had of the most stupid of Malignants in England. There is not the most blockish
Malignant

Malignant in England, but can plead better for himself. Do but observe his learned oration (well painted over with smooth words) and you will say he was an Ass, and went the ready way to betray his Clients, if Felix had not been Judge, and their better friend to keep Paul close prisoner still.

Do but mark : *Whom we took and would have judged* (saith he, and we believe him) *according to our law.*

Let me presse you to note this passage. *Tertullus* plainly declares that he proceeded against *Paul* for no other cause, but upon the grounds of hatred and revenge. How so ? He should have been judged according to their law. What was that ? I pray read it in the foregoing Chap. ver. 12. *Certain Jews made an assembly, and bound themselves with a curse, saying, that they would neither eat nor drink till they had killed Paul. The old murderer Satan had given them a Commission of Array to kill him ; and the Law was only this, They had sworn and bound themselves under a Curse (ver. 12.) that they would soon dispatch him ; and there were at the least forty Malignants that had listed themselves to murder him. I know not what other Law they had against him, but this*
was

was all the Commission of Oyr and *Terminer* that past the consent of *both Houses*, the *chief Priests* and *Elders*, that they might kill him without any more dispute, being the *Embassador of Christ*; as your enemies did that *Embassador in Holland*, for being your *Messenger*. For they had said before, that *Damn them they would do it*; as they here had bound themselves by oath to do the like feat. This was the *Law* they meant to try him by; and the *foolish Orator* could not conceal it, but tells *Felix* in plain terms that they had an intent to destroy him, if *Lysias* had not rescued him. It is very likely he would have had *Felix* understand him in a better sense, but that *Lysias* Letter to the most excellent Governour *Felix* (as he styles him) discovered their bloody purpose before; that he could not have him shot to death, nor sentenced to die, while *Felix* was Judge.

O the treachery of your *Enemies* in this powder-plot! and O the deep subtilty of your seeming *Friends*, in this horrid treason against your *true Friends*! It is better expressed by *Interjections*, then it can possibly be engraven in stone, or cut out in wood; the narrow compasse of words cannot enlighten

lighten you into these *dark Cells*. I would, but I cannot be more large; I can, but I will not be more tedious. I promised as much at the first, and I *shall strive to pay my debts*.

I shall crave only so much *patience*, as to put up *Josephs request* unto you; that seeing the *Almighty providence* hath restored unto you the *Liberty* that you desired, and hath made you the *Keepers and Distributers* of the *Liberties of England*, and that you have the many *Clusters of Grapes* in your hands; that you would be pleased to let some of the *juice of those Grapes* drop into the *Cup* of your *afflicted Josephs*. Remember him, and shew him *mercy*, I pray you, now that you are restored. And if ever you heare *Tertullus* charging your friends, (as *Iosephs* Mistris did *Ioseph*, because he could not be tempted to commit *folly* with her) Remember (I pray) still, that it is *Tertullus* that pleads; not *Tertullus* the *novice*, the *fool*, but *Tertullus* the *Barrister*, it may be *Tertullus* the *Serjeant*, the *Judge*, the *Committeeman*, the *Commissioner*. It is possible, I say, that such a thing may be. I beseech you, Sirs, suspect ever, when you hear their reputation blemished, *Is not the hand of Iacob*

in all this? If they would have you believe that your *friends* be not your *friends*, but they were *self-ended, vitious, your enemies in intention*, though eminently *faithful in action*: Remember still that it is *Tertullus*, or one or more for him. And what if these *Instruments* come not from your *Enemies* forge? what if they have a *dark Lamborne* too, and are *underminers* of your *honour and safety*? I beseech you first, suspect this evermore, and cast in your thoughts that such a thing may be. You suspect your *meat* sometimes, and the *safety of your persons and houses*; and why not as well the very being of your *Honour and Safety*?

2. *Do not love your enemies: but love them.* I have heard many bleeding narrations, that the late *Mule* so honourably intended by you to shame your *Enemies* into obedience, is become an unspeakable *snare and shame* to your *friends*, for being *Round-heads*; and it lies upon them chiefly, and upon the *least* of your *enemies*. Their subtilty hath (almost unavoidable) wayes to cleave and winde about your soundest trees, that like *Ivy*, will soon eat out the *very heart* of their integrity, if not carefully cut at the root, or at least prevented in their *windings* about, because
there

there is *such difficulty*, if not *impossibility* to find out the root, as being so *deep*, and *intricate* and *dangerous* to be digged after; and *costly*, and *ticklish*, to discern it from other roots like it; O the *depths* of subtilty! I am sure this heart-eating, serpent-like vegetative, by *winding*, and *turning*, and *creeping* in *sinuations* doth hinder the growth of the most *sound trees*, and the tallest *Cedars*, and the strongest *oaks* in *England*; your friends find this in most *Courts* they have to deale with, and by sad experience they can say there is very little growth of *publike affection* towards them that have served the *publike* in two, three, foure years standing, for which time they have been sad *Spectators* here, and see no growth. Tis a very dangerous thing for you thus to love your enemies.

Remember I pray the *simple credulity* and *foolish pity* of the well-meaning *Countryman*, who seeing an *Adder* in the field; *Frigore prope enecatū*, almost dead with cold; alas poor creature, quoth he, brings it home in his *bosome*, applies it to the fire, fosters it with the *warmth* thereof. The *subtile creature* no sooner recollects his spirits againe, but with all his *venemous activity* annoys the

the whole house, affrights and stings the children and servants; and O what a hissing doth it make, you would be sorry ever to see this wofull effect of your love; your children and servants feel it already; they are mortally stung by these Serpents; they do bisse at your friends, and jeere them to their faces for being for the Cause, and they tell them the diuel will serve all his servants so as you have served yours.

I beseech you, *Honourable Sirs*, do not love them so, as that your enemies shall have cause to scoffe at your friends, and deride their loyalty.

Yet love them too, the saying is, a man may love his house, and yet not ride upon the ridge of it; his child, yet not alwayes be muching of it; his wife, and yet not still be fondling her upon his knee: Love them as the wise man would have you love your children; There is folly bound up in the hearts of your enemies too, as well as in the hearts of children, and the rod of correction must bring it forth; if favour will not work upon them, this must.

Love them, but still let your eye be upon them; love them, but take heed they climbe not up again to break their necks or lose their heads upon some tower, fort, house,

house, &c. Love them, but let them have no capacity to wrong your servants; Love them, but love your friends too; let the sonne of your mother be a stranger to you, in comparison of *that friend that saved your lives.*

But do men in Authority love thus? nay, do they not rather prove unthankfull and unkind to those that have preserved them, and saved their lives, and propt up their Greatnesse? O Relatives! Relations! Uncle! Cousen! Brother! why do you hinder Justice?

Let *Captain JOAB* speak; I told you I would bring his words, and humbly lay them at your door, You shall find him a very plain-dealer.

2 Sam. 19: 5. *Then Joab came into the house of the King and said, — Thou hast shamed this day the faces of all thy servants that saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives and the lives of thy Concubines; in that thou lovest thine enemies, and hatest thy friends: For thou hast declared this day, that thou regardest neither thy Princes nor servants. I perceive that if Absalom had lived, and we all had dyed this day, that then it would have pleased thee well.*

Now therefore come out and speak comfortably to thy servants; for I swear by the Lord,

except thou come out, there will not tarry with thee one man this night.

Souldiers are souldiers, and they will sometimes strain a point of Modesty, when they speak to their Generall; And they are no more bold then welcome neither, because they be faithful and valiant, and so sound.

It shall be my care to take away so much of the acrimony of *Joahs* charge as I can; yet would I not go about to betray you by silence, or dawbing: no, it is hateful to God and man, it cannot please you.

There are this day in England and Ireland, such of your servants, Honourable sirs, as have shewed no lesse zeale and courage for your safety and preservation, then this Souldier did of loyalty to the blood-Royall of the Tribe of *Judah*; and men do speak aloud, and it rings in every corner of the Nation, although you had shamed your friends as much as *David* did his; nay, and with little successe, and lesse remedy then those people received upon complaints thereof. *David* rise up, and spake comfortably to them; and you could not shew your friends more unkindnesse, if you had studied eight years to find out some ex-~~al~~ punishment, then you bring now upon them by delaying them in their

their *Petitions* in their 3 or 4 years tedious & miserable attendance here upon you.

Believe it, Honourable Sirs, the faces of your *friends* that have saved your lives are very *blushingly* ashamed. If *Malignants* now ask them for whom they fought, they are utterly ashamed to tell them. *Adam* and *Eve* when they had sinned, were not more ashamed of their nakednesse then they are of your service; They are put upon it (some of the *weakest* I mean) to say as your enemies say, and complain of you to them, that they thought you had intended them better things, but now they see, &c. O what meat and drink is this to those that hate you! and this may make your friends *Malignants* too by that time they come to receive their *Arrears*. Yet in the mean time, such as can stoop to such an unworthy compliance with your enemies, to get them maintenance; their Credit will go further upon that account, then upon any account of your service, or for being for the Cause. A large repetition of their *Cornish* voyage now, will be nothing neer so pleasing to their minds, as *Long-ditch* is to their nostrils, if they were in it.

The place is scarce known at *Westminster*, where they dare avouch you, or speak

of you, unlesse it be of your unkindnesses. And what displeasing things they shal be urged unto by the grievednesse of their spirits to utter concerning you, they ought of courseto receive pardon, leeing all their afflictions and pressures could not force them from their loyalty, nor yet drive them to revolt with the Revolters.

Ah Gentlemen, you little thiuk what *unworthy ways* and *shifts* and *Courses* your friends are forced to stoop unto, to keep them from the last and *utmost of extremities*. Is it not a *shame* to an *honest face*, to be called upon every day for money, and to be charged with *breaking days, & words, & promises*? indeed for men *regardlesse of their credits*; and *shifters* to deal thus, there is no *impression of shame or regret*; but for *honest men* to be called *Knaves*, and for them to be unjust, it is a *wounding consideration* to men of *honest thoughts*. I could shew you some, that deserve *singularly well* at your hands, that take many a wheeling step in the Revolution of a year, to shun the *provoked clamours*, and *importunities* of those that have trusted them for *meat, drink, &c.* during the *years* (not moneths) that they have waited here for

for the *Income* of some of your many *promises*.

But now they *blush*, and are *ashamed*, and cry out,

O *Forgetful Parliament* ! O *unkind Masters* !

Happy Enemy ! *Happier Neuter* ! most happy *Betrayer* ! For had I been an enemy (saith one, and I know him too) I had been worth 3000.li. this day; If a *Neuter*, 4000.l. If a *Betrayer*, what with my *pay*, & the *reward* of *Treachery* offered me, I could not have been worth lesse then 6000.l. Note this.

But O *wretched faithfulness* ! O *fool-hardiness* ! which men call *constancy* and *valour* !

For you it is that I am now 600. li: worse then a Bankrupt, if I were sold and my *nine children*; for your pleasure it was that I turned the *words* of *Nero's Mother* into *reall deeds*.

Occidar modo impe et.

Me, me, let me be wrack't so they'scape paine,
Here, here, take all I have, so they may reigne.

These, these, be the *Groans* of your *friends*, *Honourable Sirs* ; and these they sigh into *tears*, and their *tears* they *drink*; for

wine they can have none, but only the *Lew* thereof turned into *sharpest vinegar* that frets them, and makes many of them shew *sowre* faces towards you.

O do not shame your friends. Who will you have to subdue your enemies, if you shame them? enemies will not help you.

Thus you have my distribution like *Ben-jamins Messe*, five times bigger then any of your *Brothers* portion.

2. And for all other orders, and degrees of men, if such an *unskillfull* hand as mine (I will confesse what I know will be objected,) should presume to distribute this exhortation into severall portions, were they so evenly cut out and shared, yet I cannot hope to give full satisfaction to the precious children of *Gods* own family, muchlesse to the *rebellious* children that are contentious, and whom nothing will satisfie, but their own *humors*, which are full of *rage* and *envy*; I shall here lay before them, *Pauls* distribution, *Rom. 13.* it is a text wherewith *Royalists* think they strike all *Arguments* dumb & dead, that make for us in our *defensive war*, and taking up of *Armes* for the *Supream Authority* of this *Nation*, against an usurped and interior power

power of the late King and his party. It was a Text that was laid before me when I was a prisoner at *Wallingford*; and because they did abuse it, I will take it not from theirs, but from *S. Pauls* own hand, and lay it before you. For we can never effectually go about the work of *subduing the common Enemy*, untill our own proud hearts that love *priority*, be subdued and brought under.

Paul saith, *Let every soule be subject unto higher Powers. we owe them Every soul.*

He questions not whether we be for *Episcopacie*, or the *Presbyterie*, or for gathering *Congregations*, &c. But if we be reasonable creatures, and have souls, we must be subject to these powers. *Si omnis anima, & vestra, &c.* Active or Passive obedience is a duty we owe unto the *Supreme Magistrate*.

Obj. O strange! Why then did we not give unto the late *Cesar* this due? Why did we take up Arms against the King; when all the *licensed weapons* in the *Primitive times* (that might be used in such case) were *preces & lacrymae*, prayers and teares?

Ans. These must be our weapons still, and

we should never have made use of any other in *England* or *Ireland*, had not a greater Power been called to act according to the Supreme Law of Nations. *Salus populi*, The good and safety of a people, is that Sovereign Law that all Nations would be subjects unto, if they knew what it were, and had any such way as *England* hath had to rescue that Law of Nature from the will of Princes, and the extreme corruption of Court & Courtiers, O the Tyrannie in *France*, *Barbary*! Believe it, Malignants themselves have told me, it was extreme there.

Obj. But are our Powers the Supreme Powers? *Paul*, answer for thy self; Many, many question thy doctrine, or thy meaning.

Ans. Paul. *There is no power but of God, the Powers that be are ordained of God.* It is God that sets up, and throws down Emperours, Kings, &c. and it is He again that enthrones Kings; and sets up Magistrates. There are no *Potentates* in the whole Universe that have any settled peculiarity in their Chiefdom, but all (whether with or against their wills, it matters not) give it up to *GOD* as his Prerogative-royall; or He will take it; It is He that dethrones *Saul*,
and

and sets up *David* (a shepherd) to be King; It is no other but He that did throw down the King and his *Cavalry* (Gallant Gentlemen) and set up the *Parliament* to govern and to keep his sheep. Who but he put the *Star Chamber* out of Commission, and settled the *Council of State* at *Whitehall*? It is of God, saith *Paul*.

Obj. Be these the powers of God? that's strange! We thought they had been the powers of the *Army*.

Ans. I tell you, saith *Paul*, the powers that are, be ordained of God, and they that resist shall receive to themselves damnation.

I could lanch out again, but I am in haste, and therefore must wait another opportunity. I shall therefore in the mean time turn all such as cavill at the present Providence under which we are, unto *Zophar* in *Job*, who will satisfie any wise man; It is sufficient to me, that the wisdom of God hath so ordered it.

Job 11.7. Canst thou by searching find out God? canst thou find out the Almighty to perfection? it is as high as Heaven (for holinesse) what canst thou do? as deep as Hell (for wisdom) what canst thou know? Vain man would be wise, &c.

2. This *Exhortation* hath a strong force upon all the *Military-members* of the Church Militant abroad at their severall quarters; you, Gentlemen, you are the *instruments*, and but the instruments, whom God hath honored in bringing down the pride of the *Enemy* of this Nation; you have done much this way, yet you have not fully accomplished the work that God hath designed you unto. *Assur* also is joyned with them, and they have holpen the children of *Lot*; you must go over sea, and make *inquisition* amongst the cruell *Assyrians* of that Nation, for the blood of two hundred thousand Protestants. And your worke is by Gods blessing upon your endeavours, to subdue and scatter those herds of Tygers, according to the pattern of *Midian*, or else they will not feare to send their *Wolves* to worry and teare in pieces more of the scattered flocks of *Englands* simple sheeps; And what quarter is the *Lambe* like to have, when the *Wolfe* is Judge?

And because you affect not prolixity and length of words in your march, I shall be bold to give you,

1. Some Grounds.
2. Some Motives.
3. Some Instructions.

To

To informe, incite and direct you in the conscionable performance of a duty so much required in the Text, and so seasonable for the times.

1. For Grounds, you have such as are indisputably just and warrantable; you need not care what Malignants speak; a lawfull cause makes the action lawfull and warrantable.

1. Gr. It is lawfull for us to defend true Religion, against the opposers and corrupters of the same; that this is matter of equity, may be gathered from the words of Abijah to Jeroboam and all Israel, 2 Chron. 13. 8. And now ye thinke to withstand the kingdome of the Lord in the hands of the sons of David, and ye be a great multitude, &c. What follows? Ye have made golden Calves, and have cast out the Priests of the Lord; but as for us, the Lord is our God, and we have not forsaken him, he is our Captain (Generall) O ye children of Israel, fight not against him, for ye shall not prosper: Begin when you will, you'll have the worst of it; for ye kick against the prick, ye foolish enemy.

Marke, I pray, though he might have an ayme of recovering his own right againe, yet this very busines of corrupting Gods worship

ship, and making Calves to Idolize, was the ground of this good Kings quarrell more then any thing else. And is it not a thing as cleer as the day, that the *Judges of Israel* did alwayes raise warre to defend the people of God out of the hands of cruell oppressours? This you may find plentifully in the history of the *Judges*. And hath *England* and her *Judges* done more against her oppressours, and invaders then *Israels Judges* have done before? O the trumpery of *Rome*, that would soon invade us, the ragged Crew that would destroy us! The cunning *Machiavels* that would divide us! if the *supream Court of Englands Judges* should not mannage our affairs against their cunning and tyranny, with *Iustice* and *prudence*.

2. We may go to war for *Common justice* when tis denied us; Nay, if our brethren, or kindred, or neereſt allies come with *Tyrants* to act injustice and oppression upon a Nation, That People have very good ground to *disarme* them, or to know why not; yea and to bring them to justice too. You may ground this from the practice of the *Israelites* against their neer friends and brethren the *Benjimites*, because they rescued and kept from justice the sons of *Belial*,
that

that had ravished the Levites wife, Judg. 20.

Here Religion was not so much the matter in question as Common Justice, which the Benjamites peremptorily deny the Israelites; hence the difference, Israel takes up armes and encamps against Gibeah of Benjamin, and albeit Israel was foyled at the first, very shamefully, to the losse of forty thousand men; yet as soon as they took the right course, Phinehas the sonne of Eleazer moves the question whether they might fight against Benjamin or no, ver. 28. Shall I go up to battell against the children of Benjamin my brother, or shall I cease? and the Lord said, go up, for to morrow I will deliver them up into thy hand; where we see the Lord doth both owne and blesse the enterprise, even against Benjamin their brother.

But the quarrell we have in hand, is of a different nature; here Religion and Liberties and the very being of our English Nation lie at stake, and our posterity, yet unborn, lie a bleeding; and if we shall not now quit our selves like free-born-English men, for our Kingdome and for our Religion, within lesse then a few ages, the name of an English-man, will sound as bad here
in

in *England*, as the name of a *Jew* in *Christendome*, or a *Christian* in *Barbary*, or as it is now in *Ireland*, or among the *Red-shanks*.

3. The third cause that carrieth equity with it, is when men fight for the necessary defence of the *Common-wealth*. And why is it called a *Common-wealth*, but because every one of the *Nation* hath a share, in the ill or welfare of it? every one hath his venture more or lesse embarked in the *Bulk* of it, which should ingage us altogether as one man to keep out *invasions*, and to defend our *rights*, and hale, and tug, & pull, and hoyle up and pull down, let out, and weigh up, though there be different *temper*s, and *opinions*, and *countreys*, and *languages*, yet seeing all have *proprieties* in the same *ship*, and the neereſt of all *properties* their *lives*, This makes them buſſle and beſtir themſelves, and uſe their beſt wits to preſerve the ſame from the deſtruction threatned; why ſhould it not unite *English* hearts together in theſe greater tempeſts? why? And if the old rule be ſtill obſerved

Commune incendium diffidentis conjungit.

Why ſhould not wee, though jarring now and then, in triviall matters, unite in
the

the main to the suppressing of this great flame of *Englands* burning?

Ours is an unnaturall fire, a wild fire : bring milk to appeale it, though it be costly ; not oyle to enrage it ; the enemy will be at cost whatever it cost. Is it not the Common-wealth that is a fire, and art not thou a *Commoner* ? Ours is a fearfull, a destructive fire ; and hast not thou a house ? a being ? and a free being too ? and if we burn to ashes, it is long of thy stubbornnes, because thou wilt not have thine own, nor thy brothers, nor thy Cosens house pul'd down to prevent a farther harme ; it is thy wilfulnesse and covetousnesse and unnaturallnesse, that wouldst continue the flames, nor the masters of the city that would prevent it ; well then it is the publike ; it is the Magazine of the Kingdome that is in danger ; you may, you must, you ought to put your selves in a posture to quench it ; bring your tools then, your instruments, all men of all orders and callings ; you that have prayers, bring prayers ; and you that have water, bring water ; and you that have ladders, bring ladders ; and you that have books, fasten them to the strongest holds ; and either quench the rage, or pull down
that

that building, if the engine of your wisdom and moderation cannot allay the same: only observe this as a rule, if possibly you can quench it, use no other means of roughness and rigour; for the strongest hooks of these, could not do that which a little engine of sweetness, and winningness, and clemency and patience, have done effectually; but I digresse, my scope is to prove that which is generally received, that it is warrantable to quench a common flame; and yet such is the malignity and non-sense of the times, I am put to prove the lawfulness of it.

Object. O but you will say, let us alone and we will do it; for are not we as skilful as you, and more in number? and are not our engines and tools as cunningly framed as yours be?

Answer. Let you alone to quench the fire! let us alone? what you? you, that like mad men set us in a flame? and you because such engineers? let your Engines be broken; though they be cunningly contriv'd, yet they will not work, they are stopt; they are naught; your water is muddy, your cause bad; The clear Engines though plainest, are more fit for use, especially for
such

[III]

such publike use, and you because numerous and many? Why, a throng hath ever proved (a hundred to one) fatal to a burning; and a concourse of lazy lewd pilfering gazers on, alwayes doth more hurt then good; for good they do none, unlesse shifting be good.

But now I think on't, it is in vain to maintain Argument with such sophisters as go about to prove chalk to be cheese; in plain termes, we cannot trust you: What, would you have us trust those to quench our flames, who first kindled them? and have we any hopes that those envious men will now bring water to appease the rage, that have ministred so much oyle, to make it, if possible, unmasterable? Well, Gentlemen, let Posterity judge (unto whom the story of this Age will be handed and conveyed) how fit you were to be employed in such a publike piece of service; when the implacable rage of your Malignity could not be quenched, with all a row of such costly buildings as mens lives, estates, the very honour and reputation of the English nation, had suffered eight yeares consumption by fire and sword. It is well, the providence of God, and the wisdom of your Guardians

(the Trustees of this Nation) have provided to well for your posterity, that they have seized upon so much of your destructive fuel, and have sequestred some of your oyl, and laid it aside in *Goldsmiths-hall*, there to be barrell'd up or imployed for better purposes, then so to offend your poor neighbours, and the Kingdom, and the Church, and the State, as you have done, and it is much suspected you would do it still, if you were to live an hundred years, if not restrained.

I hope then you will grant it lawfull; lawfull to quench such unnatural flames. Then, souldiers, this is better ground for you to fight, then any they have; theirs are *Irish bogs* the best of them, yours is firm and sure ground; here you may safely set your scaling ladders, either to take forts or quench flames made by your enemy.

Object. But I have heard some *objection* made; What *warrant* have we to go for *Ireland*? Did not the *English* there live in their *houses*, enjoy their *lands*? and why should not they beat off *injuries* as well as we? the law of nature being the same for them to do what they did, as for us to do what we do. I would not have *invented*

an objection, if I had not met with it more then once.

But (*Souldier*) I acquaint thee, not that I dare think thou hast such a thought or doubt; seeing thou hast met with so many deadly enemies at a lesser distance.

Ans. *Jephthah's* Apbologie shall be my answer; and it was made to *Ammon's* charge against *Israel*, *Judg.* 11. 13. The *Ammonites* alleadge that to be the cause of their quarrel against *Israel* (as the *Irish* made it theirs against the *English*) because, saith he, *Israel* took away my land when they came out of *Egypt*; now therefore restore those lands to me peaceably. Now here the *Irish* go beyond all monsters that ever were heard of since the creation; not, restore my land peaceably, but we will take the lands violently, said the *Irish*, and make you pay the arrears of more then two hundred thousand millions of mony in their cruell stamp, being the blood of two hundred thousand Protestants, in lesse and greater peeces of the same coin, of every age and sex.

Now I pray mark; *Jephthah's* answer necessarily warranteth the taking up of Arms for the defence of such a propriety, and so clears the matter to them. ver. 14, 15. he

shews them how that *Israel* did *Ammon* no wrong at all, but those lands fell unto *Israel* by *Ammon's* attainder. The case is the same between *England* and *Ireland*; and if *England* had met with nothing else to have taken her off, she might long ere this have framed a *large Bill of Attainder* and complaint of the most horrid murders, rapines, cruelty, bloodshed, as was ever named by tongue, or conceived by Tyrant: But her heart hath been too full of *Irish cruelties* within her.

This last was not the first of *Rebellions* there. It is not beyond the memory of some of this age to call to mind another piece of such *Barbarisme* by that cursed Nation.

You will grant then, that *Ireland* doth by *Ireland's* attainder, be long unto the Nation of *England*, and lies at their mercy, how far they will proceed against them in severity of justice, when once brought to trial, God direct them to deal with them better then they have used us.

2. And as you are upon safe Ground, so you have very good *Motives* to quicken you in the duty, and to set you upon it.

1. You have *Commission*. *GOD* commands *Moses*, *Moses* again the *Israelites*; *Execute vengeance* (saith he) *upon the Midianites*.

dianites. There's your Commission. Why so? because they drew Israel to sin. This sin brought down Gods judgments, and these judgments cut off thousands.

Hence that command, Numb. 25. 17. *Vex the Midianites and smite them, for they vex you with their wiles. wherewith they have beguiled you in the matter of Peor.*

How many of the simpler sort of this Nation have bin vexed in this kind; and have been drawn to Popery and ignorance, and to believe as the Church believes? what mischief hath this ungodly mixture wrought amongst us? What it is, no man can be ignorant of that will view the ruins of England.

2. You have a president to follow, God himselfe is said to have warre with a Nation, and he is therefore called a man of warre, Exod. 15. 3. *God is a man of warre the Lord of Hosts is his name; He is a Gallant Souldier; and takes upon him that title, to encourage us, when we have a dispatch from him, when he sends us into the field and ownes us, he will be the Lord President over us, and present with us. His name is Jehovah, He is a Souldier, a Swestone an-grammatized; He is Dem, a God, a mighty puissant Prince, a victorious Conqueror.*

3. We have *Promise of Victory*, when we fight his battels, and beare arms for him, under him, against his enemies. When *Joshua* was to go up against *Iericho*, which was shut up and inclosed because of the children of *Israel*; the Lord said, *Behold I have given into thy hands Jericho and the King thereof, and the strong men of war. It is the very life of a Souldier, the hope of victory; it is that which makes him commend his winter-quarters in the open fields, & delights to tell you the story how hearty a meale he hath made upon a Cat, or a peece of Horse-flesh.*

4. We have an *answer of prayers* to encourage us. *Sun stand thou still, saith Joshua, and thou Moon in the valley of Ajalon, Jos. 10. 12. And there was no day like that day before it or after it, that the Lord heard the voice of a man; for the Lord fought for Israel. Believe it, Prayers have been so prevalent for you, that though the Sun did not stand still, nor the Moon wait upon your Train of Artillery; yet they brought the Enemy to you before they would see, and cooped them up in your pen severall times, and saved you the labour of a toylsome prosecution of them in following the slaughter.*

Well

Well then, the *prayers* of the *Church* are gone before you.

5. The *spirit of God* sets down the duty of such as manage matters in the field, as of *Captain*, and *Common-souldier*; which he would never have done, if the course were not good, (as some of the ancient *Anabaptists* held it was not) when the *Common-souldiers* came unto *Iohn* for instructions what they should do, he tells them briefly what they ought to do. *Master, and what shall we do? Do violence to no man*, said *Iohn*. And what else? *Accuse none falsely*, said he. What more? Do not mutinie, *Be content with your wages*.

Do but hold to these Rules, and it will prove a great addition to your reputation in *City* and *Country*.

1. *Do violence to no man*; Be not greedy of the *pillage*, nor of private revenge, because the sword is in thy hand: Forget that: It is below thee, now that thou art a *Commander*, to retain such things, and to be overcome by *passion*; Let that be the work of *Cowards*, not of *Souldiers*. This will bring a very good repute upon your undertakings in *City* and *Country*, and make you *honoured*, as well as *feared* amongst your *Enemies*.

2. *Accuse none falsly*, Do not make a man a *Malignant* for his horse or mony; be not rash to arraign, and accuse, and condemn, and execute all that be not of your judgement in every point, till there be a faire hearing first. Carry a good tongue in your heads; or else, a thousand to one, it will be abused to false accusing.

3. *Be content with your Pay*; and do not mutinie, but stay till it can be provided. Forbear to tell the Country-people, that all they have is yours, and that you won it by the sword. You have indeed won much, and you have won their lands, and liberties, and lives from Tyrants; but it is for them, not for your selves. Though they give you now and then an unkind word, remember they are your *pay-masters*, and labour hard to pay you; and if *some of them* will not acknowledge how you have *adventured* your lives for them, it is not for want of ignorance and rudenesse in many of them, and cannot you overcome rudenesse with kindnesse, as well as you have turned *powerful armies* into *rude heaps* of Confusion? The greatest conquest is to conquer your selves in point of passion and revenge; for what will it avail you to overcome a *multitude of enemies*,
and

and to be subdued with *one lust*? Be content Gentlemen, and put *discontent* and *impatience* to the sword, and you win all upon the people by kindnesse; and provision will be made for your Pay, and security will be given for the rest (better then that from the Excise or at Goldsmiths-hall.) The recompence of reward, the greatest part of Gods pay to his souldiers is reserved from *theeves*, and *rust*, and *defalcations*, and *casualties*, in the strong tower of Zion. Observe but good rules in the deportment of your selves towards your Generals, your fellow souldiers, the City, the Country, in the Field, and at your Quarters; And as your Cause is good, so you will bring a good report on your selves and on those that do imploy and command you.

And lest my Exhortation (by pressing it so earnestly) should leave the least stain upon the many that *deserve so well* among you, in the strict observance of these Orders: Take this just Testimony: Never did such an Army disarm so many *Malignant tongues* of words against you, as you have done, to your reputation; I could wish that all would write after your copy. Oh, how many *Malignants* would lie in heaps before you, either by *admiring* at you, or *bursting* by you!

you! They would turn *Roundheads*, and be forced to say not *mockingly* (as is their guise) but *seriously*, that you are—— *An Army of Saints*.

Thus you have all the *Motives* by way of *Encouragement*, as you can desire, to add *life* to your *undertakings* of this kind.

And for *direction*. Though you, the renowned *Commanders*, have evidenced to the world so much *prudence* and *valour*, that you need none of my *Testimony*, yet you will give me leave to drop these *directions* in your *Camp*, as tending not to *mutiny*, but *obedience*; and the rather because some have made but little *progresse* in observing good orders, as yet; and I know you that act *honorably*, would have all (under you) act and go on upon the same *Principles*, and in their *Order* also.

I know the carriage of such as are *irregular* and *exorbitant*, doth much offend you, and your *proceedings* against them; have shewed your *dislike* and *severity* against offenders of all kinds (punishable by you,) that come within your *cognisance*; and me thinks the complaint that *Jacob* made of his two sons *Simson* and *Levi*, may be
some

Sometimes taken up by you, against such as talk and do beyond their Commission, Gen. 34.30. *You have troubled me to make me stink amongst the inhabitants of the Land, and I being few in number, they shall gather themselves together against me and slay me.*

Such as these that act *without Commission* and against *Articles*, do much dishonour upon their Chieftains.

I shall leave these directions and take post to a conclusion.

1. *Be valiant.* It was *Hezekiah's* charge to his *Captains* and *Soldiers*, 2 Chron. 32: 7. *Be strong and of a good courage, feare not, nor be afraid of Ashur; Ashur is the enemy here in my text; and you have bloody Ashur again in Ireland; you must not fear them: God tels you so: and you have been valiant.*

There be three ingredients that makes up *Christian-courage* and *Magnanimity*, fit for your wearing. It is confest,

1. *Knowledge* of the Cause and quarrel in hand; the *Conscience* must be informed of the equity of it, as namely that it is for *God* & the *People of God*, our wives, our sons, our daughters, our friends; this makes men as bold as *Lyons*, to trample death; it was this that

that let *David* upon *Goliath*, *Luther* upon *Rome*, and our honoured *Cromwell* upon *Hamilton* and *Langdale* in the North.

2. *A Relying upon God* for a gracious issue, when we go forth to fight the enemy, with this assurance, that not a *hair* will fall from our heads, without the All-ordering providence; O this helps on very well.

3. *A serious acknowledgement* that the issues of war are in Gods hand; as the Battell is his, so is the Honour his too, and it is all one with him to save with many or with few: O this is the very *steel-back* of *Christian* courage; tell not me saith the *Christian*, what be their *high words*? what care I for *Edom* and *Morab* and *Ismael*, and a hundred more? Let *Scott*, and *French*, and *Irish*, and *Danes*, and *Pagans*, come with thousands, I care not, The field is my *Generals*, and the issue of war is his, and it is all one with him to save with many as with few.

4. Get and use honest craft; the enemy is subtil, and he serves a *cunning-master*; out-vie him too in point of *politic*; *Christ* commands it, *Be wise as Serpents*, nay, and blames those of his own that are not so, The children of this Generation are wiser than the children of light.

I will give you but one example. *Abraham* intending to recover his nephew *Lot* out of their hands that had taken him captive, did not fight them in the field, but wisely divided his company & smote them by night. But yet for all your *wisedom*, you must be faithful & use *honest craft*, & keep promise with the Enemy: and though they prove base that way to us, we must not do so to them; we must not promise to *save* them, and then *destroy* them; we must not agree to receive them to *protection*, and then work their *confusion*; that's treachery, not craft.

5. *Be religious*; Do not raile against and revile *Religious men*. It were well if many of you had humility with your zeal, and would bridle your tongues when you speak of those many *godly men* that jump not with your opinions in every thing.

The saying was, *inter arma silent leges*. Though others take the liberty to transgresse all *laws* and *rules* of Christian carriage and common civility, in *unsavoury words* and *rude actions*; yet you are taught better things. Civility is a common grace, very comely to behave your selves with towards an *enemy*, much more towards your *friends*.

I am sorry I am taken off, that I cannot at present *enlarge* my mind to you: I must set a *period*, and yield unto the *birth*, though it come before the time. Good Reader, bestow the more of thy *labour of love* in *cherishing* it: God may give *strength*; and vouchsafe his assistance to the *parent* to do something to it, if thou preserve it in the mean time, till some present *weaknesses* and *distempers* be over.

FINIS.



